

THE
W O N D E R F U L L

Combate (for Gods glorie
and Mans saluation) be-
twene CHRIST and
Satan.

*Opened in seuen most excelent, lear-
ned and zealous Sermons, vpon the
Temptations of CHRIST, in
the wildernes, &c.*

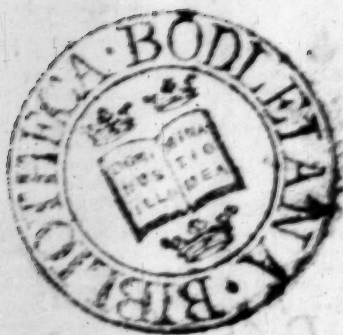
3^d Andrews.

Seene and allowed.



L O N D O N
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for Richard Smith : and are to
be sold at his Shop, at the
West doore of Paules.

1592.



To the right honora-
ble, Sir *John Puckering*,
Knight, Lord Keeper of the
great Seale of *England*, and one of her
Highnes most Honorable priuie Coun-
cell: after all terrestriall blessings and
ioyes, the perfect possession of all cele-
stially comforts hartely wished.

IF the painefull la-
bours of the Lear-
ned (right Hono-
rable) especially in
Gods cause, are generally a-
boue all things reputed most
worthy acceptation: the lesse
then neede I feare (my good
Lord) the receipt of this smal
Volume, containing not so
manie leaues as most excel-
lent Lessons; nor so manie
lines, as sound assurances of

The Epistle

eternall life. The Tree from whence this heauenlie fruite was gathered, may well bee discerned both by the beautie and taste: the one not so commendable in the shewe, but the other ten times more comfortable in substaunce. And, as hee is a sweete sounding Cimbale, or rather a singular instrument in Gods Church, for the propagation of his Truth, and speciall reliefe of hunger-pining soules: euen so doo these seauen Sermons beare witnes of him: wading so weightely in Gods cause, as by our Sauiors
ab-

Dedicatorie.

absolute Conquest of the diuell in all his Temptations: our harts are cheered & consciences prepared, to imitate so good a guide, whensoever our trialls happen. So fearing least by needles circumstances, I should seeme troublesome to your Honour, when the goodnes of the woorke doth plainly declare it self: in humble duetie I conclude, praying for your Honours long health and happines, as also to encrease the number that maye bee benefited by these Sermons.



To the Christian Reader.

Christian Reader, hauing sent vnto mee by a Gentleman (a friend of mine) certaine excellent Sermons, With desire to haue them published to the world: after perusing them to my great comfort, I imparted them to other my friendes of better iudgement than my selfe: Who did earnestly encourage mee to the publishing of them, which to my great cost I haue performed: Hoping the wel disposed wil be thankfull to God for them. And because they are such, as my best praise can no way sufficiently commend, I leaue theyr praise to thy selfe, when thou hast receiued comfort by them. Finally, as the Author to me is not certainly known, so am I drinen to let them passe without name: desiring you to suspend your iudgements whose they are. Thus not doubting but I haue done God good seruice, and pleased manie that happily haue heard them preached, I end.



¶ Two most excellent
PraiERS, which the Preach-
er commonly vsed before his
Exercises.



That the name of
God may be glo-
rified by this our
assembly, and his
holie Woord blessed, to the
end he hath ordained it : let
vs in all humblenes, present
our selues before the mercie
seat of God the father, in the
name & mediation of Christ
Iesus his deer sonne, through
A the

Praiers.

the sanctifying of his holy spirit, with an vnfained humble acknowledgement, both of our owne vnworthines, to receiue anie of his graces, and vnablenes when we haue receiued them, to make right vse of them. And both these, by reason of our manifold sundry finnes and offences, among the rest, of this one (as a chiefe one) that wee diuers times haue bin hearers of his diuine and precious woord, without care or cōscience to become the better therby: let vs beseech him in the obedience of the life, & sacrifice of
the

Praiers.

the death of Christ Iesus his
deer sonne to receiue both vs
& this our humble confessi-
on: to pardon both this and
the rest of our sinnes, and to
turne from vs the punish-
ments deseruedly due vnto
them all; especially that pu-
nishment, which most vsualy
he doth exercise at such mee-
tings as this is, which is, the
receiuing of his sacred word
into a dead & dull hart: & so
departing with no more de-
light to heare, nor desire to
practise, than we came with.
That so, through the gracious
assistance of his good Spirite

Praiers.

inward, adioined to the outward ministerie of his word at this present : the thinges which shall bee spoken and heard, may redound to some glorie of his euerlasting blessed name, and to some Christian instruction & comfort of our owne soules, thorow Iesus Christ our onely Lord and Sauour.

This

*This praier ended, hee proce-
deth againe in this manner.*

ANd as the Church of
Christ, wheresoeuer it
is at this present assem-
bled, & met together, is
mindfull of vs that be

here: It is it our parts and duties, in
our prayers to remember it, recom-
mending vnto the Maiestie of Al-
mightie God, the prosperous and flo-
rishing Estate thereof: beseeching
God the Father, for Christ Iesus his
sonnes sake, to bee mercifull to all his
seruaunts, euen his whole Militant
Church, scattred farre and wide ouer
the face of the whole earth: both pre-
seruing it in those trueths that it hath
recouered, from the sundrie grosse and
superstitious errors of the former age,
and restoring it also vnto that vnitie
(in his good time) which it hath al-
most lost, and daily looseth, through
the vnchristian and vnhappy conten-
tions of these dayes of ours.

And in this Church, let vs be mind-

Praiers.

full of that part thereof, which most especially & principally needeth our remembrance : that is, the poore afflicted members of Christ Iesus, in what place, for what cause, or with what crosse soeuer : that it would please God to minister into our hearts the same spirit of compassion and seruen- cie, now in the time of their need, that we would wish should be ministred into theirs, in the time of our need, for them to become suters for vs. And let vs wish them al from the Lord (in his good time) the same ioyfull deliuerance; and till his good time bee, the same measure of patience, that wee would wish vnto our owne soules, or would haue them intreate and praye for at his hands for vs, if euer our case shall be as theirs is at this present.

And forasmuch as those Churches or members of Churches, which enioy the outward benefits of the Lord; as of health, plentie, peace, and quietnesse : doo manie times as much,
and

Praiers.

and (for the most part) much more ||
neede the prayers of Christ his faith- ||
full Congregation, than those that ||
are vnder his hande in the House of
affliction : Let vs beseech him for
them also, that he will giue vnto each
and euerie of them, a thankfull recei-
uing of those his benefites, a sober v-
sing of them, and a Christian employ-
ing of them, to his glorie that hath
sent them.

And in these our prayers, let vs be
mindfull also of the Church and
Countrie wherein we liue, yeelding
first and formost euer-more, our vn-
fained and hartie thanks-givings, for
all his mercies and gracious fauours
vouchsafed this Land of ours : and
namely for our last, no lesse gracious ||
than meruailous deliuerance from our ||
enemies, and for all those good signes
and tokens of his louing fauor which
euer since, and daylie he sheweth to-
wards vs.

Praiers.

And together (withall) let vs beseech him, that while these dayes of our peace doo last, hee will open our eyes to see, & encline our harts to seek after those things, which maye make for the continuance, and establishing of this peace long amongst vs.

And (as by especiall dutie we all stand bound) let vs commend vnto his Maiestie, his chosen seruaunt *Elizabeth* our Soueraigne, by his grace, of *England, France, & Ireland* Queene, Defendresse of the faith, and ouer all estates and persons within these her Dominions, (next and immediatelie vnder God) supream *Gouernesse*: let vs beseech God (daylie more and more) to perswade her Highnes hart, that the aduancement and flourishing of this Kingdome of hers, consisteth in the aduancement and flourishing of the Kingdome of his Sonne Christ within it; that it may be therefore her Maiesties speciall care and studie, that both her Highnes in that great place wherein GOD hath set her,

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her, and euerie one of vs in the seuerall degrees wherein we stand, may be as carefull to testifie vnto the whole world, a speciall care and endeouour that we haue, for the propagation of the Gospell of his sonne: as Christ Iesus hath shewen himselfe, by many arguments both of olde and of late, (and that of weight) that he hath caried & still carieth a speciall care of the preservation and welfare of vs all.

Let vs commend also vnto God, the seuerall Estates of the Land, for the right honorable of the Nobilitie, and of her Highnes priue Councell; that they may be carefull (from the spirite of the Lord) to deriue al their Councells; that so God, which sendeth the Councell, may send it good and happie successe also, and maie confound & cast out the counsels of the enemy.

For the estate of the Cleargie, the right reuerend Fathers in GOD, in whose hand the gouernment of the Church is, and all other inferior Ministers; that he will giue vnto each and
eue-

Praiers.

euerie of them, sufficiēt graces for the discharge of their functions, & together (with the graces) both a faithfull and a fruitfull employing of them.

For the Estate of Magistracie, and namely for the Gouvernors of this honorable Citie: that they together with the rest, according to the trust that is reposed in them, may be no lesse careful speedely, without delay; than incorruptly, without partialitie, to administer iustice to the people of God.

For the Estate of the Commons, that they all in a Christian obedience, towards each and euerie of their superiors, and in a godly loue, with the frutes and duties thereof one towards another, maye walke worthie of that glorious calling whereunto they are called. And that the blessings of the Lord may not only be with vs for our times, but successiueley also be deliuered to our posterity: let vs beseech God, that he will visit with the spirite of his grace, the two Vniuersities, Cambridge and Oxford, all Schooles of lear-

Praiers.

learning, and places of education of youth: that they being watered with the deaw of his blessing, maye yeeld foorth such plants, as may both serue for a present supply of the Churches need: and also in such sort furnish the generations that are to come, that our posteritie also may bee counted vnto the Lord, for a holy seede, and a Christian generation, as we our selues are.

And thus recommending our selues vnto the praiers of Christ his Church, as wee haue commended Christ his whole Church by our praiers vnto the Maiestie of Almighty God, reposing our trust and confidence, neyther in our owne prayers, nor in the Churches prayers, but in the alone mediation of Christ Iesus our Aduocate: Let vs vnto him, (as vnto our sole Intercessor) offer vp these our supplications, that hee maye present them to God his Father, for the effectuall obtayning of these: and whatsoeuer graces else he knoweth needfull for his whole Church, and for vs, calling vppon him, as himselfe in his Gospell hath taught vs.

Our Father, &c.



The Texts of these se-
uen Sermons following, ta-
ken out of the 4. chapter of
S. Mathewes Gospell, be-
ginning at the first verse,
and ending with the
eleuenth.

THen was Iesus led aside of the Spirit
into the wildernesse, to be tempted of
the diuell.

2 And when he had fasted fortie daies
& 40. nights, he was afterward hungry.

3 Then came to him the Tempter, &
said, If thou be the Sonne of God, com-
mand that these stones be made bread.

4 But he answering said, It is written,
Man shal not liue by bread onely, but by
euerie word that proceedeth out of the
mouth of God.

5 Then the diuell tooke him vp into
the

Matth. 4.

the holy Cittie, and set him on a pinnacle of the Temple,

6 And saide vnto him, If thou be the Sonne of God, cast thy selfe downe: for it is written, that he will giue his Angell^s charge ouer thee, and with their handes they shall lift thee vp, least at any time thou sholdst dash thy foot against a stone.

7 Iesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God.

8 Againe the diuell tooke him into an exceeding high Mountaine, and shewed him all the kingdomes of the World, and the glorie of them,

9 And saide to him, All these will I giue thee, if thou wilt fall down and worship mee.

10 Then said Iesus vnto him, Auoyde Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue.

11 Then the diuel left him: & behold, the Angels came, & ministred vnto him.

These Texts are the Gospell, appoynted to be read, the first Sunday in Lent.





The first Sermon.

MATTHEVV Chap. 4. ver. 1.

*Then was Iesus led aside of the spi-
rite into the wildernes, to be temp-
ted of the diuell.*



OVr Sauour Christ by
his Natiuitie took vp-
pon him the shape of Gal. 4. 4.
man; by his Circum-
cision, he tooke vpon Phil. 2. 7.
him, and submitted himselfe to the
degree of a seruant: by the first, hee
made himselfe in case and able to per-
forme the worke of our redemption;
by the second, hee entred bound for
the performing of it. All was to this
end, that he might restore the worke
A of

The first Sermon.

of God to his originall perfection. In the bringing of which to passe, it was decreed by God in the beginning (as a thing necessarie) that the head of the Serpent (by whose meanes it was violated and defaced) should bee brused.

1. Ioh. 3. 8

And *For this cause* (saith Saint Iohn) *appeared the Sonne of G O D, that hee might loose the workes of the Diuell:* whereof this was the first. For in *Gen. 3.* wee read, that his first worke after his fall, was enuiously to tempt our first parents, and thereby to ouerthrow all man-kinde. And heere, streight after our Sauour was baptized, hee with like enuie setteth on him. Christ therefore first beginneth with the ouercomming of that: and for that purpose he is heere led forth to be tempted, that so being tempted he might overcome.

Our Sauour makes this question, *Matth. 11. 7.* vpon their going out to see *Iohn Baptist*, *What went yee out to see?* As if he should haue said, They would haue neuer gone out into the wil-

The first Sermon. 2

wildernesse, except it had been to see
some great and worthie matter : and
behold a greater and a worthier mat-
ter heere. If there bee anie thing in
the wildernes worthie the going out
to behold, this is a matter much wor-
thie of it. Or if there bee any matter
worthy the hearing, it is worthy our
attention to heare ; not *Michael* the
Archangel disputing about the body
of *Moses* with the diuell, *Jude* 9. but
our owne matter, argued by two such
cunning aduersaries ; to see the com-
bat betwixt our grand enimie, who
goeth about like a roaring Lyon see- 1. Pet. 5. 8
king to deuour vs, & our Arch-duke:
for so he is called, *Heb.* 12. 2. to see our
King of olde, *Psalme.* 74. 12. the pawne
of our inheritance, and our Prince of
new, or Prince by vsurpation ; the
Prince of this world, *Ioh.* 14. 30. enter
the lists together ; to see the wisdome *Ioh.* 3. 14
of the new Serpent, match the crafti-
nesse and subtiltie of the olde serpent,
Reu. 12. 9. to see the Lyon of the Tribe *Apo.* 5. 5
of *Iuda*, combatting with the roaring

The first Sermon.

Lyon, *1. Pet. 5. 8.* If any thing be wor-
thie the fight, it is this.

Though there shuld come no profie
|| to vs by the victorie, yet were it worth
|| the fight, in this respect, onely to be-
hold how these Champions behaue
themselves; that so we may be warned
before hand, by seeing the strength of
our Aduersarie : and that also seeing
the manner of his fight, and of our Sa-
|| uiours defence, we may be instructed
|| how to arme our selues, and how to
|| ward accordingly. For let vs be sure,
that since the Diuell spared not to
tempt our Sauour, he will bee much
more bold with vs : If he haue doone
this to the greene tree, what will be-
come of the drie ? *Luke 23. 31.* If hee
haue sought our ouerthrow in Christ,
how much more will he doo it in our
selues ? If our dayes heere bee but as
the daies of an hireling, *Iob. 7. 1.* & our
whole life be but as a continuall war-
|| fare, *2. Tim. 2. 4.* then is it behoouefull
|| for vs, to haue some intelligence of our
|| enemies forces & drifts. It is said, his
darts

The first Sermon. 3

darts are *fierie*, *Eph.6.16*. Heere wee may see the manner of his casting them, that so sathan should not circumuent vs, *2.Cor.2.11*. Let vs marke how our Sauour wardeth and defendeth himselfe, that so we may bee armed with the same minde, *1.Pet.4.1*. Let vs therefore goe out into the wildernesses to see it.

Then Iesus. This is the description of the entrie into the temptation, and it containeth (as a weightie historie) many circumstances importing great matters, which may be reduced to 7. braunches or heads. First, the two champions 1. Christ, and 2. Sathan: 3. the leader of Iesus into the lists, who is said to be the holy Ghost: 4. the end, which was the conflict it selfe, that is, to be tempted: 5. the day of the battell, expressed vnder the word *Then*: 6. the lists themselues, that is, the wildernesses: 7. Christ his preparation to it, that is, his fasting.

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I.

First, for the partie defendaunt,
Christ, who (as God) giueth food to
euerie liuing creature, *Psal. 136. 25.* and
(as God and man) with fiue loaues &
two fishes fed 5000. besides women
and children, *Matt. 14. 11.* He that is
said to be the verie meate it self, wher-
by we liue eternally, *Ioh. 6.* is here said
to be hungrie. He, before whom thou-
sand thousands are said to minister, &
10000. thousands are said to stand be-
fore him, *Dan. 7. 10.* hath heere for his
companions the wilde beasts: for so
saith *Mark. chapt. 1. 13.* He, to whom
the Angels minister, *vers. 11.* is heere
assayled with diuels, which offer vnto
him matter of great indignitie; and
the indignitie which he suffered, leads
vs to the consideration of the gree-
uousnes of our sinnes, & of the great-
nes of his loue, both which are mea-
sured by the greatnes of those things
hee suffered for vs; as that hee was
cast out from among the company of An-
An-

The first Sermon. 4

Angels (for so *Marke cap. 1. vers. 12.* hath it) into the Desert, to be a companion of beasts, and so led forth to bee tempted; where hee suffered in his bodie hunger, in his soule temptation: what is it else, but a proclayming of his great loue toward vs? As if hee should (exulting) say, What is it that shall seperate mee from the loue of men? Shall temptation? shall solitarinesse? shall hunger? shall wearisome labour and trauell? shall watching? shall anguish of minde, and bloudie sweate? shall mockes? shall whippes? shall nayles? shall speares? shall principalities? That wee also might vse the same challenge which *Paule* dooth in the 8. Chapter of his Epistle to the *Romanes* the 35. verse, *What shall seperate vs from the loue of Christ? shall tribulation? shall anguish? or persecution?* These two profitable poynts grow out of the consideration of the person of the defendant.

The first Sermon.

I I.

Secondly, the partie assailant is the Diuell, who is so called, by reason of
|| his foule mouth in defaming: for so
|| dooth the word *Diabolus* import,
|| whereby we haue occasion to detest
|| the sinne of infamie: and it sheweth
|| what name they deserue, and how to
|| be esteemed of, in whom that quality
|| is found. *S. Paule 2.Tim.3.3.* foretold,
|| that in the latter daies there should be
|| men diuels, foule mouthed men, euill
|| speakers: and *1.Tim.3.11.* he speak-
|| eth of women diuels, because of their
|| calumnious speaches. In the tongue
|| wherein Christ spake these words,
|| namely the Syriack, the fittest woord
|| that he could finde to signifie the di-
|| uells name, is a word that signifieth
|| || *Diuulgator*: so that a publisher of in-
|| || famous reports, is good Syriacke for
|| || the diuell; as when a man lightly con-
|| || ceaues a reproach, either forging it
|| || himselfe by misconstruction, or cre-
|| || dulously receiuing it vpon the report
|| of

The first Sermon. 5

of others, and then is not sorrie for his ||
brothers ill, *Mat. 5. 22.* but rather in- ||
sulteth; not considering, that he him- ||
selfe may fall into the like temptati- ||
ons, *Galat. 6. 1.* and so becomes puffed ||
vp, *1. Cor. 5. 2.* and at last falls a blazing ||
his brothers imperfections, *3. Iohn. 10.* ||
these come right to the diuells quali- ||
tie, they take vpon them the abetting ||
of the diuels quarrell.

It is the Diuells occupation to de- ||
fame vs first with God, as he did *Iob*, as ||
if he had been an hypocrite, and had ||
serued God onely for gaine, *Iob. 1. 9.* ||
and so stands he continually accusing ||
vs, *Apoc. 12. 10.* and he also defameth ||
God with vs, as if he were a God that ||
did enuie our good, *Gen. 3. 1.* and so he ||
here defameth God to Christ, as if he ||
were carelesse in prouiding for him, ||
in suffering him to be hungrie. And ||
from these two defamations proceeds ||
all euill whatsoeuer, as well that which ||
the Diuines call *Malum poenæ*, as *Iob* ||
1. 12. accusing *Iob*, that he would curse ||
God if he handled him roughly, and ||
so

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so got power ouer his goods: as that which they call *Malum culpa*. For his defaming God with vs, was the cause of all sin: and euerie where still we see hee laboureth to perswade vs,
|| that God is an vnkinde God; that so
|| we may burst forth into those termes,
|| *This good did I get at Gods hand, 2.Ki.*
|| *6.33.* to wit, hunger. To this doth he tempt Christ *vers. 3.* And as to desperation, so sometimes to the contrarie, presumption, as *vers. 6.* *Cast thy selfe downe, &c.* by bringing vs to haue a base conceit of God, defaming him as
|| if he were a God of cloutes, not to be
|| reckned of, as if he were a man to wait
|| vpon vs, and to take vs vp as oft as we
|| list to throw our selues down, that we may say in our harts, as they that were frozen in their dregs did, *Sophon. 1. 12* *He neither dooth good nor hurt, it is all one to serue him, and not to serue him.* Hee tells vs (as *verse. 9.*) that hee will giue vs all this, if wee will fall downe
|| and worship him, as though he were
|| verie liberall in rewards, & as though
God

The first Sermon. 6

God were vnkinde or vngratefull, not once regarding vs for all our seruice, but suffers vs euen to starue. Which brought men to that passe, as to say, *Malach. 3. 14.* that *It is but in vaine to serue God, what gaine is in his seruice?* If he cannot preuaile this way against vs, then he will trie another way: for, when (seeing that this temptation succeeded not) the diuell left Christ, he departed not for altogether, but went to come againe (as appeareth in the fourth of *Luke*, verse. 13. he departed for a time. Christ was too cunning for him in disputing; he meant therefore to take another course: for as *Iames* noteth, chapt. 1. vers. 14. there bee two sorts of temptations, one by inticement, as a Serpent; another by violence, as a Lyon; if he cannot preuaile as a Serpent, he wil play the Lyon. Hee had also another hower at Christ in the garden, the hower of darknesse, *Luc. 22. 53.* there he brused his heele.

Third-

The first Sermon.

I I I.

Thirdly, we are to consider the leader, *He was led by the spirite*. In which wee are to note fīue things: not making any question, but that it was the good Spirite, for so it appeareth in *Luke.4.1.*

First, that the state of a man regenerate by Baptisme, is not a standing still, *Matt.20.6.* *He found others standing idle in the market place, and he said to them, Why stand ye idle all day? We must not only haue a mortifying and reuiuing, but a quickening and stirring spirite. 1.Corin.15.45.* which will mooue vs, and cause vs to proceede: we must not lye still like lumpes of flesh, laying all vppon Christs shoulders, *Phil.3.16.* wee must walke forwards, for the kingdom of God consists not in words, but in power, *1.Corint.4.19.*

Secondly, as there must bee a stirring, so this stirring must not be such, as when a man is left to his owne voluntarie

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luntarie or naturall motion: we must goe according as we are lead. For hauing giuen our selues to God, we are no longer to be at our owne disposition or direction: whereas before our calling, we were Gentiles, and were carried into errours, *1. Cor. 12. 2.* wee wandred vp & down as masterles or carelesse, or else gaue heede to the doctrine of diuels, *1. Tim. 1. 4.* or else led with diuers lusts, *2. Tim. 3. 6.* But now beeing become the children of God, we must be led by the spirite of God: for so manie as be the sonnes of God, are led therby, *Ro. 8. 14.* We must not be led by the spirite, whence the Reuelation came *Math. 16. 22.* from whence reuelations of flesh and blood doo arise: but by the spirite from whence the voyce came, *This is my beloued sonne, in whom I am well pleased.* It came not by the spirite that ministreth wise counsell, but by that which came downe vpon them.

Thirdly, the manner of leading, is described to be such a kind of leading
as

The first Sermon.

|| as when a shippe is loosed from the
|| shoare, as *Luke*. chapter 8. verse. 22.
|| it is called launching forth : so in the
|| eighteenth chapter of the *Acts*, the
|| 31. verse, *Paule* is said to haue sailed
|| forth.

|| The holy Ghost driuing vs, is com-
|| pared to a gale of wind, *Ioh. 3. 8.* which
|| reacheth vs, that as whē the wind blo-
|| weth, we must be readie to hoysse vp
|| sayle: so must we make vs readie to be
|| led by the spirit. Our hope is compa-
|| red to an anchor, *Hebr. 6. 19.* which
|| must be haled vp to vs; and our faith
|| to the saile, wee are to beare as great a
|| sayle as we can. Wee must also looke
|| to the closenes of the vessell, which is
|| our conscience : for if wee haue not a
|| good conscience, wee may make ship-
|| wracke of faith, religion, and all, *1. Ti-*
|| *moth, 1. 19.* And thus are wee to pro-
|| ceede in our iourney towardes our
|| Countrey, the spirituall *Ierusalem*, as
|| it were sea-faring men. *Actes. 20. 22.*
|| Now behold I goe bound in spirite to *Ie-*
|| *rusalem* : to which iourney the loue of
|| Christ

1. 2. Cor. 1. 3. 7.
1. 17. p. 74.

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Christ must conſtrayne vs. 2. *Corinth.*

5. 14,

Fourthlie, that hee was led to bee tempted. His temptation therefore came not by chance, nor as *Iob* chapter 5. verſ. 6. ſpeaketh, out of the duſt, or out of the earth, nor from the de- uill, for hee had no power without leaue, not onely ouer *Iobs* perſon, *Iob.* 1. 12. but not ſo much as ouer his goods, verſe 14. He had no power of himſelfe ſo much as ouer the hogs of the *Gergaſhites*, who were prophane men, *Matth.* 8. 31.

Hence gather wee thys comfort, that the Holie Ghoſt is not a ſtander by (as a ſtraunger) when wee are tempted, *Tanquam otioſus ſpectator*: but hee leades vs by the hand, and ſtandes by as a faythfull Aſſiſtant, *Eſay* chapter 4. verſe. 13. Hee makes an iſſue out of all our temptations, and will not ſuffer vs to bee tempted aboue our ſtrength, *1. Corinth.* chapt. 10. verſ. 13. And hee turneth the worke of ſinne, and of
the

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the diuel too, vnto our good, *Ro. 8.28.*
So that all these shall make vs more
warie after to resist them: and hell,
by fearing it, shall be an occasion vn-
to vs, to auoyd that might bring vs to
it: and so they shall all be fellow-hel-
pers to our saluation. So that tempta-
tions, whether they be (as the fathers
call them) rods to chasten vs for sinne
committed, or to trie and sift vs, *Mat.*
3.12. and so to take away the chaffe,
the fanne is in the holie Ghosts hand:
or whether they bee sent to buffet vs
against the pricke of the flesh, *2. Cor.*
12.17. or whether they bee as matters
seruing for our experience, not onely
for our selues, that we may know our
owne strength, *Rom. 5.3.* and to work
patience in vs: but to the diuell also,
that so his mouth may be stopped, as
in *Iob. 2.3.* *Hast thou marked my ser-*
uant Job, how upright he is, and that in
all the world there is not such a one?
Howsoever they be, the Diuell hath
not the rodde or chayne in his hands,
but the holy Ghost to order them, as
may

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may best serue for his glorie and our good : and as for the diuell, he bindeth him fast, *Reuel. 20. 2.*

Fiftly, by the Greeke word heere vsed, is set foorth the difference betweene the temptations of the Saints, and reprobates. In the Lords Prayer one petition is, *Lead vs not into temptation* : but there, the Word importeth another manner of leading, than is heere meant. Wee doo not there pray against this manner of leading heere, which is so to lead vs, as to be with vs, and to bring vs backe againe, *Hebr. 13. 20.* but we pray there, that he would not cast or driue vs into temptations ; and when we are there, leaue vs, by withdrawing his grace and holie Spirit, as he doth from the reprobate and forsaken.

IIII.

The fourth point, is the end, that is, the Conflict, as it concerneth Christ, insomuch that he was led to be tempted. In which temptation *Augustine,*

B

saith

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saith, *Habemus & quod credentes veneremur, & quod videntes imitamur*: There bee two things for faith to adore, and two things for imitation to practise.

First for faith, that the temptations of Christ, haue sanctified temptations vnto vs: that whereas before they were curses, like vnto hanging on a tree; now, since Christ hath bin both tempted and hanged on a tree, they be no longer signes and pledges of Gods wrath, but fauours. A man may be the childe of GOD notwithstanding, and therefore he is not to receyue anie discouragement by anie of them.

Secondly, besides the sanctifying, it is an abatement, so that now when we are tempted, they haue not the force they had before: for now the serpents head is brused, so that he is now nothing so strong (as he was) to cast his darts. Also the head of his darts are blunted, *1. Cor. 15. 55. Death, where is thy sting? Hell, where is thy victorie?*
For

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For as his death and resurrection had a mortifying force against the olde man, and a quickening force toward the new man : so hath his temptation a dulling force to the Diuell, and a strengthening force to vs.

For our life and imitation, there are also two. First, Compassion : for Christ knowing in what sort we were tempted, as hauing felt by experience, both how strong the assaylaunt was, *Psa. 118. 13.* who thrust sore at him that he might fall ; & how feeble our nature is to make resistaunce, be- nothing but dust, *Psalm. 103. 14.* he is moued thereby to lay away seuerity, and to put on the bowels of compassion. So that *Now we haue not a high Priest which cannot be tempted with our infirmities, but was tempted in like sort, Heb. 4. 15.* So we, (which were before stonie Iudges, and too rough for phisicians) ought in like sort (hauing bin tempted our selues) to looke vpon others defects with a more passionate regard.

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The second thing we are to imitate, Christ is our fellow-helper in all our necessities and temptations; who, as hee sheweth vs his sleights and darts, *Eph. 4. 14.* so he teacheth vs how to auoyd them. This is no small comfort to vs, when we consider that he is with vs, and will bee till the ende of the world, *Matt. 28. 20.* who hath ouercome the world, *Iohn. 16. 33.* and the diuell: if anie temptation happen, that he will beare vs out, we may bee of good cheere. This was it that did
|| so animate *Iob*, *Doo thou but take my*
|| *part, and who shall touch me?* *Iob. 17. 3.*
When as both Christ and wee drawe together in one yoke, *Matth. 11. 29.* what can hurt vs? Yet if we be afeard for that we see the enemy comming; let vs call for the help of our assistant, and as it is said in *Psal. 68. 1.* we shall see *God will arise, and his enemies shall be scattered: they shall vanish like smoke, and melt like waxe.* When they are readie to attach vs, let vs say, *Saue mee O God, for the waters are entred euen*
into

The first Sermon. II

into my soule. *Psalm. 69. 1.* When wee are feeble, then let vs say with *Exekiel*, O Lord it hath oppressed mee, comfort me, *Ezek. 38. 14.* Or though they haue wounded vs, let vs say with *Dauid*, Bring out thy speare, and stop the way against them that persecute mee. *Psalm. 35. 3.* Say yet to my soule, I am thy saluation. So that wee haue not onely an example, but a comfort too.

V.

The fift poynt, is the day and time when this was done, in which we are to note two things. The word *Then* relateth as well to the ende of the chapter next going before, as to the present instant.

First then, when as Christ was but newly come out of the water of Baptisme, and immediately after the heauens had opened vnto him, and the holy Ghost descended vppon him in the likenes of a Doue, and while hee was yet full of the holy Ghost ; did the Diuell set vppon him. When as

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the voyce from heauen had pronounc-
ed, *This is my beloued sonne, in whom*
I am well pleased; the diuell straight
addeth, In whom I am ill pleased: &
so addresseth himselfe agaynst him.
|| And it is Gods propertie to looke for
|| much at his hands, to whom hee hath
|| giuen much. When he giues a man a
|| large measure of grace, hee giues the
|| diuell withall a large patent. Our Sa-
uiour had great gifts, and the diuell
|| is like a theefe, that will venter most
|| for the greatest bootie.

Secondly, in regard of the present,
|| wee are to note, that in 30. yeares the
|| diuell did nothing to our Sauour:
|| but now when he goes about to gyrd
himselfe with our saluation, accord-
ing to *Psalm. 45. 3.* then doth the Di-
uell gird on his sword also; that is as
much to say, as the better the worke
is, the more resistaunce it shall haue.
|| Ten repulses did the *Israelites* suffer,
|| before they could get possession of
|| the promised Land of *Canaan*: and
|| as manie did *Dauid* endure, before he
was

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was inuested in the promised King-
dome. Manie lets came before the
Temple was reedified, as is to bee
seene in *Esdra* and *Nehemias*. Yea?
(saith the diuell) Hath God annoyn-
ted him with the oyle of gladnesse a-
boue his fellowes? I will see if I can
annoynt him with the oyle of sadnes
about his fellowes. Hath hee beene
baptised of water and the holy ghost?
I will prouide another Baptisme for
him, namely of fire. Hath God sent
downe the holie Ghost vppon him in
likenes of a Doue? I will cause tri-
bulation, and a crowne of thornes to
light vpon his head. Hath a voyce
come downe from Heauen, saying,
This is my beloued Sonne? I will pro-
uide a voice for him, that shall ascend
from the foote, that shall say, *If thou
bee the Sonne of God, come downe from
the Crosse.*

VI.

The sixt is the place, the Lystes,
to wit, the Wildernesse, that so hee
B 4. might

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might be alone, and that there might be no fellow-worker with him in the matter of our saluation, that he alone
|| might haue the treading of the wine-
|| presse, *Esa. 63. 3.* So in his Transfigu-
|| ration in the mount, he was found a-
|| lone, *Luc. 9. 36.* So in the garden in his
|| great agonie, he was in effect alone;
for his Disciples slept all the while,
Mat. 26. 40. that vnto him might bee
ascribed all the praise.

Secondly, we will note heere, that there is no place priuiledged from tēptations, as ther be some that think there be certain places to be exempt from Gods presence, (as was noted in the dreame of *Iacob*) so the Monkes
|| and Heremites thought, that by auoi-
|| ding companie, they should bee free
from temptations; which is not so.
For, although Christ were alone in the wildernes, and fasting too, yet was he tempted we see. And yet it is true, that he that will liue well, must shunne the companie of the wicked,
Gen. 19. 17.

When

The first Sermon. 13

When the Angells had brought *Lot* & his familie out of the doores, they charged him not to tarie, nor to stand still, nor once to looke backe. So after the Cocke had crowed, and put *Peter* in minde of his fall; hee went out of the doores and wept bitterly, *Matt. 26. 75.* his solitarinesse was a cause to make his repentaunce the more earnest, and helped to increase his teares: and companie is commonly a hindrance to the receiuing of any good grace, and to the exercising and confirming vs in anie good purpose. But as true it is, that temptations are, and may as well be in the deserts, as in publike places: not onely in the valleyes, but in the mountaines, *verse 8.* and not onely in the countrey, but euen in the holie Citie, *vers. 5.* yea, and sometimes ful, and sometimes fasting, yea, in paradise and in heauen it self; for thether dooth the diuell come and accuse vs before God: wee are therefore alwayes to stand vpon our gard. For in the 11. chap. of *Luke* *verse. 24.*
He

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He is said to walke through drie places, least happily some might be escaped from him thither: and though wee could goe whether hee could not come, we should not be free: for wee carrie euer a tempter about with vs. And when wee pray to bee deliuered from temptation, it is not onely from the diuell, but from our selues, we carrie fire within vs. *Nazianzen* and *Basil* were of that minde once, that by change of the place a man might goe from temptation: but afterward they recanted it, affirming that it was impossible to auoyde temptation, yea, though he went out of the world, except he left his hart behind him also.

The



The second Sermon.

Matth Chap.4. Ver.2.

*And when he had fasted fortie
dayes and fortie nights, hee
was after ward hungrie.*

Now come we to the 7.
and last circumstance.
It may seeme strange,
that beeing about to
present himselfe to the
world, as Prince, Priest, and Prophet, ||
that he would make his progresse in- ||
to the Wildernesse, and begin with a ||
fast: for this was cleane contrarie to
the course and fashion of the World,
which vseth when any great matter is
in hand, to make a Preface, or *Prae-* ||
lium with some great solemnitie. As ||
when

The second Sermon.

when *Salomon* came first to his crown, he went to the chiefe Citie, and gathered a solemne conuent. So Christ should rather first haue gone to *ru-salem* the holy Citie, and there should haue been soine solemne banquet. But Christ from his Baptisme began his calling, and fasted fortie dayes & fortie nights. This his fast (by the new Writers) is called the entraunce into his calling : by the olde Writers, it is called the entraunce into his conflict.

The manner of the Church hath alwayes been, that at the first institution, or vndertaking of anie great and weightie matter, there hath been extraordinary fasting. So *Moses* (*Deut. 9.9.*) when he entred into his calling, at the receyuing of the Lawe, fasted fortie dayes. So *Elias* (*1. King. 19. 18.*) at the restoring of the same Law did the like. And so when they went about the reedifying of the Temple, as appeareth *Esd. 8. 49.* So in the new Testament, at the seperation of
Paule

The second Sermon. 15

Paule and Barnabas, Act. 13. 3. And (as *Ierome* reporteth) Saint *John* would not vndertake to write the the diuine woorke of his Gospell, vntill the whole Church (by Fast- ing) had recommended the same vn- to God.

So likewise at the entraunce in- to a conflict, for the obtayning of some Victorie, as *Jehoshaphat* did when hee ouercame the *Amorites*, 2. of the *Chronicles* chapter 20. the 3. verse. So did *Hester* when shee went about the deliuerance of the Iewes, as in the fourth of *Hester* the sixteenth verse. And *Eusebius* re- porteth, that when *Peter* was to en- ter disputation with *Simon Magus*, there was fasting of the whole Church generally.

Whether at the entraunce in- to a calling, or to resist the Di- uel, Saint *Peters* rule mentioned in his first Chapter and fifth verse, ought to take place, we must vse prayer and fasting.

And

The second Sermon.

And as at all times wee are to vse watchfulnesse and carefulnesse : so then especially, when wee looke that the diuell will be most busie ; and the
|| rather, for that in some cases, there is
|| no dealing without fasting, as *Mar.*
|| 9.29. there is a kinde of diuell that will not bee cast out, without prayer and fasting.

As for the number of dayes wherein he fasted, iust fortie, Curiosity may finde it selfe worke enough : but it is daungerous to make Conclusions, when no certaintie appeareth.

Some say , there is a correspondencie betweene these fortie dayes, and the fortie dayes wherein the World was destroyed by the Deluge : but it is better to say, As *Moses* fasted fortie daies at the institution of the law, and *Elias* fortie at the restauration : so Christ heere. And because hee came
|| but in the shape of a seruauant , hee
|| would not take vpon him aboue his
|| fellow-seruauants : Contrarie to our times, wherein a man is accounted no
bo-

The second Sermon. 16

bodie, except hee can haue a quirke about his fellowes. But it is more materiall, to see how it concerneth vs. It is a thing rather to bee adored by admiration, than to be followed by apish imitation.

This fast heere was not the fast of a day, as that of *Peter*, and of *Cornelius*, *Act. 10. 9, 30.* but such as *Luke 4. 2.* describeth, he did eate nothing al that time. Saint *Iohn* the Baptist (though his life were verie strict) did eate Locusts and wilde honnie, *Matth. 3. 4.* Ours is not properly a fast, but a pro- uocation of meates; and therefore there can be no proportion betweene them: but as it is, what is to be thought of it?

Socrates and *Irenaus* record, that at the first, the Church did vse to celebrate but one day in remembrance of Christes Fast; till after, the *Montanists* (a certaine sect of heretikes, who thereupon were called *Eucratita*) raised it to fourteene dayes; the zeale of the

*V. J. Socras. l. 5.
r. 21.*

The second Sermon.

|| the Clergie after increased it to fortie,
|| after to fiftie, the Monkes brought it
|| to fixtie, the Friars to seuentie; and if
the Pope had not there staid it, they
would haue brought it to eightie, and
so haue doubled Christs fast.

When the Primitiue Church sawe
the Heretikes (by this outward shew)
|| goe about to disgrace the Christians,
|| by this counterfet shew of holinesse;
|| they vsed it also: but (saith *Augustine*
and *Chrysostome*) they held it onely a
positiue law, which was in the church
to vse or take away, & not as any ex-
ercise of godlines.

Onely a doubt resteth now, because
of the hardnesse of mens harts, whe-
ther it were better left or kept. Some
would haue abstinence vsed, and one
day kept for the Saboth, but left to e-
uerie mans libertie what time & day,
& tied to no certaintie: but that were
(vpon the matter) to haue none kept
at all.

Notwithstanding, the reformed
Churches (as that of *Fraunce*) haue
vsed

The second Sermon. 17

used their libertie in remoouing of it, for that they sawe an inclination in their people to superstition, who would thinke themselues holier for such fasting; like the Pharisies, *Luke 18.12.* The Church wherein we liue, vseth her libertie in retayning it, and that vpon good reasons: for sith God hath created the fishes of the sea for man, and giuen him an interest in them also, *Gen.9.2.* as well as in the beasts. Sith the death of fish was a plague wherwith God plagued *Pharaoh*, and so contrariwise the encrease of fish is a blessing: God will haue fish to bee used, so that hee may haue praises as well for the sea as for the land. *Psalme.104.25.*

If wee looke into the ciuill reason, we shall see great cause to obserue it. See *Numb.11.22.* the abundaunce of flesh that was consumed in one month. The maintenance of store then is of great importance, and therefore order must be taken accordingly. *Ierusalem* had fish daies, that *Tyrus* and

C

such

The second Sermon.

|| such like, liuing vppon Nauigation,
|| might haue vtterance for their commodities, *Nehem. 13. 16.* (for *Tyrus* was the maritime Citie, till after *Alexander* annexed to it another Citie, and made it drie.)

|| The Tribe of *Zabulon* lined by nauigation, *Gen. 49. 13.* which is a thing
|| necessarie both for wealth, *2. Chron. 9. 20.* which made *Salomon* richer than
|| anie other King, and also for munition, as *Esay 23. 4.* that I rybe therefore
|| had neede of maintenaunce. And therefore our Church and Commonwealth haue taken order accordingly; and the rather, for that our times require it: (for the times that forbade marriage and the abstinence of meates, *1. Tim. 4. 3.* are past) wee rather liue in the age of selfe-loue, intemperancie, and filthie pleasure, *2. Tim. 3. 4.* There
|| is more feare of a pottinger full of
|| gluttonie, than of a spoonefull of superstition. This is no fast, but a change of meate.

Verf.

The second Sermon. 18

Verf. 3. *Then came to him the tempter, &c.*

Before wee come to the particular temptations, wee haue foure generall poynts to bee considered. First, the changing of the diuels name, from *diuell* to *Tempter*: secondly, that it is said, *He came vnto him*: thirdly, that he came when he was fasting: fourthly, the diuersitie & order of the temptations.

I.

First, in *1am. 1. 13.* it is said, that **GOD** tempteth no man; and yet in *Deu. 13. 3.* it appeareth, that God doth tempt some; we must then make difference betweene temptations, betweene Gods temptations, and the diuels. The diuell indeede tempteth vs, but God (as our English translation hath it) trieth vs. The latter is to commend vs, *Rom. 3. 5.* or rather that our tribulation may bring forth patience,

The second Sermon.

ence, and patience hope, *Rom. 5. 3.* It
|| makes vs knowe that to bee in our
|| selues, which before we knew not, as
we see in *Iob.* So the Lord proued the
Israelites, to see if they loued him or
no, *Deut. 13. 3.* The diuels temptati-
|| on is to knowe our corruption : for
|| knowing the innocencie of *Adam*, he
went about to corrupt him. It is lyke
the *Israelites* proouing of Manna, to
trie conclusions. Gods is like the tri-
all of golde, *1. Pet. 1. 7.* which the oft-
ner it is tryed, the purer it waxeth :
the diuels, like that of Manna, which
stinketh and corrupteth by triall.
Gods is like the triall of the fanne,
|| *Matth. 3. 12.* the diuels like that of
|| the siue, *Luc. 22. 31.* which lets go the
|| flower, and keepes the branne.

II.

Secondly, the Diuell hath two
shapes; in the one he tempteth and al-
lureth, (and in that came hee now to
our Sauour) : in the other, hee assaye-
leth vs, that is, by assault and violence,
Eph.

The second Sermon. 19

Ephes. 6. 11. The first is the temptation of hypocrites: *Matth. 22. 18.* Shall we pay tribute to Caesar? The second, of Judas, who in the garden assaulted our Saviour, *Iohn 6. 70.* So sathan sets on Christ by violence. Hee came vnto Christ, by casting sparkes of fire into him; for he was deuoyd of anie wicked and vaine thoughts comming foorth of him.

Two waies may a man be tempted: either by doubts arising in our hearts out of vs, *Lu. 24. 38.* or by a soper entring into vs. *Ioh. 13. 27.* Christ could not be tempted the first way: for he was deuoyd of any wicked & vain thoughts comming forth of him. To vs the diuell needes bring but a paire of bel-
lowes, for he shall finde fire within vs: ||
but to Christ hee was faine to bring ||
fire too.

III.

Thirdly, he then came to him when he was fasting, which discouereth the diuels desperate boldnesse, as also his

The second Sermon.

craftinesse, in that he waited his time,
to stay till he was hungrie. Norwith-
standing, Christ was newly come fro
his Baptisme, and was full of the ho-
lie Ghost, and euen now in his exer-
cise of mortification, yet had the di-
uell courage to set vpon him. There
is no place so holie, nor exercise so
good, as can repressle his courage, or
giue a stay to the boldnesse of his at-
tempts, as we see *Mark. 4. 14.* The
word is no sooner sowed, but Sathan
comes immediately, and takes it out
of their hearts: which must needes
be done in the Church, for the word
is out, before they bee out of the
Church: so that hee is not afraide of
hearing the word, but can abide it wel
enough, yea, better than manie. And
though they carie the word out of the
Church, he will waite on them home,
and choake the word with cares, and
riches, and voluptuous liuing, like the
seede that fell among thornes, *Luke*
8. 14.

And no more doth he care for the
exercise

The second Sermon. 20

exercise of prayer : for euen then immediately after the repetition of forgiveness, when wee haue made euen with all the world, when GOD hath forgiven vs, and we others; then doth the diuell giue vs occasion to say, *Lead vs not into temptation*, as standing by there readie to tempt vs.

And as little cares he for the Sacraments: for presently after they had receiued the Sacrament, and sang the hymne, Christ tells them they shall all be offended in him that night, *Mat. 26.31*. Thus we see his courage serues him at all times, nothing is able to quaille it.

As this ought not to discourage the children of God, hauing so faithful an assistant to take their part: so it giueth them this caueat, that they bee at no time secure, but alwayes to keepe assured gaurd. Saint *Bernard* in the midst of a Sermon was sollicit to vaine-glorie, because he thought he pleased his auditors, and thereupon brake off his speech, and turned it to the diuell saying,

The second Sermon.

|| saying; *Non propter te hoc opus cœptum*
|| *est; nec propter te, nec in te finitur.*

And as hee is couragious, so is hee
|| subtile: for notwithstanding his eager
|| desire, he staid the fittest time, wherein
consisteth a chiefe poynt of wisdom. So when he tempted *Eue*, hee staid till her husband was away, and till he could shew her the fruite, which was so pleasing to the eye. So when *Dauid* lay with *Bethsheba* *Urias* wife, hee tempted him in the euening, and after his sleepe, *2.Sam.11.12.* a verie fit time for the purpose. So when they were a sleepe, the enemy sowed tares, *Matth.13.*

And as hee is warie in choosng his time, so is he as cunning in choosng the meanes, obseruing the dispositions of men. For wanton and voluptuous men, he hath the daughters of
|| *Moab*, a bayte fit for their humours,
|| whereby to tempt them to idolatrie, *Numb.15.1.* For men secure and carelesse, hee hath a net that suffiseth to throwe ouer them, (*2.Tim.2.26.*) &
snare

The second Sermon. 21

snare them in. For others, that haue more care to seeke and inquire into things, he hath quills to blowe them vp, as knowledge, which puffes vp, *1. Cor. 8. 1.* Yea, euen the best things can he make serue for his purpose, and to be occasions of temptations; so that hee may finde better entertainment, for the good exercises sake that come with him. He will come sometimes shrowded in the necessity of nature, as heere; for when a man is hungrie, nature requireth somewhat to asswage it.

Prayer, no man doubteth to bee a godly exercise: yet thereby he tempted them that loued to pray in the Synagogues, and make much babbling, and repetition, *Matth. 6. 5. 7.* In like sort doth he abuse the name of good counsell, as in *Peter* to Christ, *Matt. 16. 22.* who (as a friend) wished him to spare himselfe, and liue out his time.

Thus can he put on a faire shew, the sooner to beguile: & for good reason, for if hee should come vnmasked in his owne likenesse, he would bee rejected;

The second Sermon.

|| iected; as if *Iehoram* the king of *Isra-*
|| *el* had come himselfe without *Ieho-*
2. Kin. 3. 14 || *shaphat*, *Elisha* would not haue looked
|| on him: so by a good pretence the rēp-
|| tation shrowdes & insinuates it selfe,
otherwise, it would not be looked on.

IIII.

Now we are to consider the diuer-
sitie and order of the temptations, &
then will we handle them particular-
ly. And first wee are to note, that
|| though there are but these three re-
|| corded, yet he endured diuers others.
His whole life was full of temptati-
ons, as may appeare by *Luk*. 22. 28.
It is said *Luk*. 4. 2. that hee was temp-
|| ted fortie dayes of the diuell, whereas
|| these three Temptations heere set
|| downe, were not till after the ende of
fortie daies. These onely are mentio-
|| ned, but there were other not writ-
|| ten, as diuers of his miracles are vn-
|| written, *Iohn* 20. 25. Onely so much was
written, as was expedient.

These three are a brieft abridge-
ment of all his Temptations As it is
true

The second Sermon. 22

true that *Paul* saith, that *Christ* resembled *Adam*, and was made a quickening spirite, as *Adam* was a living soule, *1. Cor. 15. 45.* And the bringing of the Children of *Israel* out of *Egypt*, by being called out of *Egypt*, *Matt. 2. 15.* So may *Christ* and *Adam* be compared in these three temptations. For they both were tempted with concupiscence of the flesh, concupiscence of the eie, & pride of life, *1. Io. 2. 16.* In *Adam*, the diuel first broght him into a conceipt, that *God* enuied his good, and of purpose kept him hood-winked, least he should see his good, as we see *Faulconers* put hoods ouer hawks eyes, to make them more quiet & ruly. Secondly, he luls him on to a proud conceipt of himselfe, by perswading him, that by eating he should bee lyke *God*. Thirdly he sheweth the fruite, which was pleasant. So in *Christs* temptation: first, hee would haue brought him to murmur against *God*: second-ly to presume: & thirdly to commit *Idolatrie*, all which are set downe. *1. Cor. 10. 5. 6, 7.*
And

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|| And vnder these three heads come all
|| temptations, *Numb. 14. & 21. and*
Exod. 32.

To some of these extreames will
the diuell seeke to driue one. First, by
|| distrust hee will seeke to driue vs to
|| vse vnlawfull meanes, for the obtayn-
|| ing of necessarie things, as bread is
when a man is hungrie. Or if we be
in no such want, that that temptation
cannot take place, then (through su-
|| perfluitie) he will tempt vs to wanton
|| and vnnecessarie desires, as to throwe
|| our selues down, that the Angels may
take vs vp: and hauing preuayled so
farre, then hee carieth vs to the diuell
and all. *All this will I giue thee, there*
is his All: Fall downe and worship me,
there is the Diuell with it: so (that in
this respect) may it well be sayd, that
The way of a Serpent is ouer a stone,
Prouerb. 30. 19. Hee goeth so slylie,
|| that a man seeth him in, before he can
|| tell what way, or how he got in. First
hee wrappes himselfe in necessitie,
and thereby wyndes himselfe in vn-
per-

The second Sermon. 23.

perceiued: then he brings vs to make riches our God.

Now let vs see his Darts. The first is, of making stones bread. This may well be called the hungrie temptation. The streame of the Doctors, make *Adams* offence the sinne of gluttonie: but *Bucer* thinkes, that this temptation is rather to be referred to distrust and despaire. There is small likelihood, that one should sinne in gluttonie by eating bread onely. The diuels desire was only, that the stones might be turned into bread, and that after so long a Fast: and then if the temptation had beene to Gluttonie, Christs answere had been nothing to the purpose; the Diuell might well haue replied against the insufficiency of it. For gluttonie is to be answered by a text willing sobrietic, whereas this text which Christ answereth by, containeth rather an assertion of Gods prouidence: and therefore our Sauour should haue seemed verie vnskil-

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vnskilfull in defending himselfe. The
|| temptation therefore is to distrust.

This standeth well with the diuels
cunning in fight: for by this he sho-
|| teth first euen at the throate, and at
|| that which is the life of a Christian:
|| to wit his faith; as a man would say,
|| *Iugulum petit*, euen at that which ouer-
commeth the world, *1. Iohn 5.5*. Hee
|| tempted him to such a distrust, as was
|| in the *Israelites*, *Exod. 17 7*. when they
asked if God were with them or no.
So he made *Adam* think, God cared
not for him: so heere the diuell pre-
miseth a doubt to shake his faith,
wherein Christ made no doubt, *Si fi-
lius Dei es*.

Indeed you heard a voyce say, you
were the beloued Sonne of God, but
are you so indeede? or was it not ra-
|| ther a delusion? You see you are al-
|| most starued for want of bread: wel,
|| would God haue suffered you so to
|| be, if you had been his *Filius dilectus*?
|| No, you are some hunger-starued
childe. So *Luke 22.31*. Christ prayed
that

The second Sermon. 24

that *Peters* faith might not faile. It was that the diuell shot at. Hee is a roaring Lyon seeking to deuoure vs, whom wee must resist by faith, *1. Pet. 5. 8.*

It is our faith that hee aymes at, *1. Thessal. 3. 5.* For hauing ouerthrowne that, disobedience soone will followe. Hauing abolished the stablisher of the Law, *Roman. 3. 31.* the breach of the Lawe must needes follow. Hee hath then fit time to set vs a worke, about making stones into bread, that is, to get our liuing by vnlawfull meanes. First, shipwracke of faith, then of obedience.

The Diuell heere seeing him in great want and hunger, woulde thereby bring in doubt, that he was not the Sonne of GOD, which is not a good argument. For whether wee respect the naturall tokens of Gods fauour, wee see they happen not to the wisest and men of best and greatest knowledge, as appeareth in the ninth chap. of *Eccles. vers. 11.*

or

The second Sermon.

or the supernaturall fauour of GOD,
we shall see *Abraham* forced to flye
his Countrey into *Egypt* for famine,
Gen. 10. 12. so did *Isaack*, *Gen. 26. 1.* &
Jacob likewise was in the same distres,
Gen. 43. 1. Notwithstanding that God
|| was called *The God of Abraham*, *J-*
|| *saack and Jacob*; yet were they all three
|| like to be hunger-starued. Yea, not
only so, but for their faith, manie were
burned and stoned, of whom the world
was not worthie, *Hebr. 11. 37.* So fared
it with the Apostles, they were hun-
grie, naked, and a thirst, *1. Cor. 4. 11.*
But what doo we speake of the adop-
|| ted sonnes of God, when as his owne
|| naturall Sonne suffered as much, nay,
|| farre more? Heere we see he was hun-
grie, also hee was wearied with tra-
uaile, and faine to rest: *John. 4. 6.* hee
had no house to hide his head in,
whereas foxes haue holes.

If thou be the Sonne of God.

The heathens haue obserued, that
in

The second Sermon. 25

in Rethoricke it is a poynt of chieftest cunning, when you would out-face a man, or importune him to do a thing, to presse & vrge him with that, which he will not, or cannot for shame denie to be in himselfe: as by saying; *If you haue anie wit, then you will doo thus and thus: if you be an honest man or a good fellow, doo this.* So heere the diuell (not being to learne anie poynt of subtiltie) comes to our Sauour, saying, *If thou be the Sonne of God, (as it may be doubted, you beeing in this case) then, make these stones bread.* No, no, it followes not: a man may be the sonne of God, and not shew it by anie such arte. So when *Pilate* asked, who accused *Christ*? they answered, *If hee had not been a malefactor, wee would not haue brought him before thee, John 18. 30.* They were iolly graue men, it was a flat flatterie: and in *Ioh. 21. 23.* there is the like. This ought to put vs in minde, when we are tempted in like manner, that we take heed we be not out-faced.

D

In

The second Sermon.

In the matter it selfe we are to consider these poynts: First the diuel sets
|| it downe for a ground, that (followe
|| what will) bread must needes bee
had.

Therefore Christ first closeth with
|| him, Admit he had bread, were hee
|| then safe? No, *We live not by bread on-
|| ly*: so that bread is not of absolute ne-
cessitie. Well, what followes of that?
Bread you must needes haue, you see
your want, God hath left off to pro-
uide for you. Then comes the conclu-
|| sion, Therefore shift for your selfe as
|| well as you can. First he solliciteth vs
to a mutinous repining within our
selues, as *Hebr. 3. 8. Harden not your
hearts, as in the day of temptation, &c.*
whereby he forceth vs to breake out
into such like conceipts, as *Psalms. 116.
11. I sayd in my distresse, that all men
be lyars*: and *Psalms. 31. 22. I said in my
hast, I am cast off*. Thus closely he di-
|| strusted God, in saying, his Prophets
|| prophecie lyes, till at last, we euen o-
pen

The second Sermon. 26

pen our mouths against God himself, ||
and say, *This euill commeth from the* ||
Lord, shal I attend on the Lord any lon- ||
ger? 2. Booke of Kings, chapter 6. and ||
verse 33. Hunger and shame is all ||
wee shall get at Gods hands. And ||
so hauing cast off God, betake them- ||
selues to some other Patrone, & then ||
the diuell is fittest for their turne. For ||
when we are fallen out with one, it is ||
best seruing his enemy, and to retaine ||
to the contrary faction. Then we seek ||
a familiar (with *Saule*) to answer vs, ||
1. Sam. 28. 7.

But what did the diuell than tel him?
did he bring comfort with him? No,
he tells him, that to morrow he & his
sonnes should dye. So heere dooth
the Diuell bring a stone with him.
What Father (sayeth Christ) if his
Sonne aske him bread, would giue
him a stone? *Matthew* the seauenth
chapter and in the ninth verse: yet ||
the Diuell doth so; Christ was hun- ||
grye, and the Diuell shewes him ||
stones.

The second Sermon.

Heere is the Diuels comfort, here
bee stones for thee, if thou canst de-
|| uise anie waye to make these stones
|| bread, thou art well; whereas we doo
not vse to make bread of stones, but
|| of wheate, to worke it with the sweate
|| of our browes. To get it so, we learne
|| *Gen. 3. 19.*

By extortion and vsurie wee may
|| make stones into bread, that is the di-
uels Alchymistrie: or happily we may
|| make bread of nothing, when a man
|| gets a thing by anothers ouersight,
Gen. 43. 12. Or els, what and if wee
can ouer-reach our brother in subril-
|| tie, and goe beyond him with a tricke
|| of wit or cunning? *Let no man de-*
|| *fraud or oppresse his brother in anie mat-*
ter: for the Lord is auenged of all such,
1. Thessal. 4. 6. The one is called *The*
bread of violence and oppression, *Pro-*
uerbs 4. 17. The other, *The bread of*
deceit.

They are indeede both made of
|| stones, for they still retayne their for-
|| mer propertie, as the euent will de-
clare.

The second Sermon. 27

clare. For though in the beginning
such bread be pleasant, *Proverb. 20. 17.*
yet after his mouth is but filled with //
grauell, *Proverb. 20. 17.* After which //
will consequently follow, gnashing of //
teeth.



The third Sermon.

Matt. 4. vers. 4.

But he answering, sayd, It is written, Man shall not live by bread onely, but by euerie word that proceedeth out of the mouth of God.



T was a good seruice that *Elisha* (2. Reg. 6. 9.) did, to tell the king of the traynes layd for him, when they lay in Ambush agaynst him. And euen this is the first vse that wee haue of our Sauours Temptations.

It warnes vs afore-hand of the

The third Sermon.

diuels comming, so that we may haue time to prepare our selues accordingly. For as at that time the diuel came vppon Christ when hunger pinched him: so where we are in any distres, wee are to looke for temptations.

This tempration hath two parts. First comes (*Si*) a distrust: Secondly followes vnlawfull meanes. Hauiug laid this foundation, that bread is necessarie to bee had when one is hungrie, he inferreth, that God helpeth not, nor supplieth thy want: therefore God is not thy Father, *Mat. 7.9.* and therefore depend no longer on him, but shift for your selfe. This is the effect of the diuells argument.

The Fathers vpon the words *Eph. 6.16.* (*Take the shield of faith, to quench all the fierie dartes of the Diuell:*) doo note, that about euery one of the darts or temptations of the diuell, there are (as it were) balls of wylde fire. For being to assault our obedience, & knowing that faith is our shield: to that end

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end he vseth the arrow-head, which is distrust in God ; about which is fire, to wit, the vsing of vnlawfull meanes, to consume our obedience, which will consume our shilde of faith, and so make way for the dart to kill or wound vs. So that his drift is, to bring our adoption or Son-ship to a Si.

There is no doubt, but Christ was able to haue turned stones into bread: but why would he not then folow the diuels aduice? The diuell by saying, *Say vnto these stones*, seemeth to acknowledge, that hee had the force to haue done it, euen by his bare word: for euen stones are said to heare the voyce of God, and to obey his Commaundement; and not onely Gods, but euen Gods seruants, as *1. Reg. 13.* when the man of GOD had pronounced, that the aulter should rent in sunder, it did so. And *Matt. 27.* when Iesus cryed out with a lowde voyce, the vayle of the Temple rent in twaine, the earth did quake, and the stones

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stones were clouen. The dead men are worse than stones, yet they in their graues heard his voyce,

And not onely was he able to turne
|| stones into bread, but into men also,
|| as Children to *Abraham* of stones,
Matth. 3. 9. If therefore it had pleased him, hee was as well able at this
|| time to haue turned stones into
|| bread, as after hee turned water into wine, *Iohn 2. 10.*

It was no lesse possible to him (no doubt) to haue saued himselfe, when the *Iewes* scoffingly bad him, *Matt. 27. 42.* as to haue saued others; and to haue come downe from the Crosse being aliue; as it was after for him, not onely beeing dead and buried, but a great stone beeing ouer him, to remooue it, and come out of the graue, *Matth. 28. 2.* Hee had power to both, but not will alike to both.

Ob: But why would he not here vse his power, for the satisfiing of his hunger, and followe the diuels aduice?

In

The third Sermon. 30

In setting downe the Historie of *Sol:*
turning water into wine, it is thus far-
ther said, that he did it, *that his Disci-*
ples might beleue in him, John 2.11.

That was the reason that moued him ||
to the working of that myracle: and ||
because there was no such cause here, ||
hee did it not. For the Diuell would
not beleue in him (he knew) though
hee had done it. The Diuell desired
him, but to haue him shew what hee
could doo, for a neede onely, for a
vaunt of his power. Wherein wee
see the humour of pride, that made
him at the first to fall.

It is the same temptation that his
kinssfolkes vsed, *No man dooth anie*
thing secretly, that seeketh to bee fa-
mous: if thou doost these things, shewe
thy selfe to the world. But see how vn-||
fitly the Temptation hangeth toge-||
ther. He should rather haue said, *If* ||
you be hungrie; than If you be the sonne ||
of God: and then rather haue bid him ||
fast fortie dayes more, than turne the ||
stones into bread.

If

The third Sermon.

|| If it had been to haue made a Sonne
|| of God, Christ would haue done it :
|| but not to haue shewed himself to be
the Sonne of God.

06. But it may be asked, why did Christ
vouchsafe to giue him anie answer at
all; whereas hee might haue com-
maunded him to silence, and tormen-
ted him before his time, and haue pu-
nished him for his sawcines? When
Peter tēpted him, he cut him vp verie
sharply, saying; *Come behinde me Sa-*
|| *than, Mark. 8. 33.* Why did hee not
|| answer the diuel so? He might haue
enioyned him, and throwne him into
the bottomlesse pit, *Luke 8. 31.* or at
the least bidden him, *Auoyde Sathan,*
vers. 10.

scil: *Augustine* answereth this doubt,
|| that Christ answered in the like time,
|| to teach vs to aunswere: willing vs
|| thereby (as *Abimelech* did his souldi-
ers) to doo as hee had doone before,
Judg. 9. 48. So Christ is our example,
Iohn 13. 15. and bids vs doo as he hath
done. Christ is our Captaine, he hath
gone

The third Sermon. 31

gone before vs, and shewed vs how to behaue our selues in fight: when the diuell assaulteth vs with distrust, then are we to ward it off with a Text of Gods prouidence; and so of the rest, as he hath done before vs.

Our Sauours shield, whereby (we see) he beareth off all the diuels darts, is couered all ouer with *Scriptum est*. Wee haue here a brieue viewe of the Churches armorie, *Cant. 4. 4.* of the Tower of *Dauid*, built for defence. Here be the shields wherewith *Salomons* Temple was hanged, and which *Paule* calleth *The weapons of our warfare*, *2. Cor. 10. 4.* not carnall, but mightie (through GOD) to cast downe holds.

They are in number foue. First, a preparation of our selues by the vse of Gods Sacraments, that we may be the more strong to sustaine and beare off temptations, and to holde out to the ende without fainting. Secondly, a withdrawing our selues into the desert, or some other solitary place, there
(by

The third Sermon.

|| (by Meditation) to kindle good thoughts, *Psalm. 39. 3.* Thirdly, fasting. Fourthly, watchfull prayer, *Mat. 26. 41.* Fifthly, the perfecting of our selues in the Scriptures. These be the
|| fve shields wherewith *Salomons* temple was hanged.

Now as for the Scripture, we are to note, that where God speaketh of any good that we are to receiue out of it,
|| it is recomended to vs as a storehouse,
|| whether we are to make our resort for
|| the bread of life, and the water of life, *wherof he that tasteth, shal neuer thirst. Ioh. 6. 35.* And from thence are we to draw the waters of comfort, out of the fountains of saluation, *Esa. 12. 3.* When there is anie ill spoken of, which wee are to resist, then is it commended to vs as an Armorie, whence wee may fetch anie kinde of weapon which we
|| shal need, either offensiue, as a sword,
|| *Hebr. 4. 12.* or defensiue, as a shield,
|| *Pro. 30. 5.*

The Scripture is the broad plate,
that is to beare off the darts : our faith

The third Sermon. 32

is the braces or handle whereby wee //
take hold, *Eph.6.16.* and lift it vp to //
defend our selues withall. For the
Scripture is a shield *Non quod dici-*
tur, sed quod creditur. *Dicitur*; there
is the strong and broad matter, fit to //
beare off: and *Creditur*, that is the //
handle or braces to it. *God spake once*
or twice, I haue heard it, power belong-
eth vnto God. Psalm.62.11. So that it
suffiseth not that it bee spoken onely
by God, but we must heare it too: nei- //
ther must we heare it as the voice of a
man, (as *Samuel* at the first did; who
when God called him, thought it the
voice of *Eli*) but as the voice of God,
that we which were dead in our sins,
vs hath he quickned & forgiven vs al
our trespasses, *1. Thes.2.13.* This is the
perfection of our faith.

Generally of the scriptures, this is
Christs opinion, confirmed by his own
practise; that if the diuell come as a
serpent, here is a charm for him, *Pf.58.*
5. or if he come as a lion, here is that is
able to preuaile against him, *1. Pe.5.8.*

And

The third Sermon.

And that the Diuell knowes well enough, as appeareth by his mallice
|| that he hath alwayes borne it, before
it was scripture, when it was but one-
ly *Dictum*. For so soone as God had
said, *Let vs make man in our likenes*, that
|| word was straight a whetstone to the
diuells enuie. And after the fall, when
the seede was promised, that was, and
|| is the cause of all the diuells enmitie,
Gen. 3. 15. So when the promise was
reiterated, *Genes. 22. 18*. that was the
|| cause hee so turmoyled all the Patri-
archs.

But when the word was to be writ-
|| ten, and to become Scripture, then his
|| malice began to grow verie hot, in so
|| much that he caused it for anger to be
|| broken, *Exod. 32. 19*. For the Fathers
are of opinion, that all the diuels bu-
sie endeouour, in making the *Israelites*
to commit idolatrie with the golden
|| Calfe, was to the ende, that he might
|| so heate *Moses* in his zeale, as that in
|| his anger hee should breake the Ta-
bles of the Law, by casting them ha-
stely

The third Sermon. 33

stely out of his hands. We are to note therefore, that there is a forceable sound in the word, which the Diuell cannot abide; & not onely the sound, but the sight also.

It is written of *Augustine*, that lying sicke on his bed, he caused the seuen poenitentiall Psalmes to be painted on the wall ouer against him, in great letters; that if after hee should become speechles, yet he might point to euerie verse when the diuell came to tempt him; and so confute him.

Blessed is hee that hath his quiner full of such arrowes, they shall not bee ashamed.

Blessed is hee that hath the skill to choose out fit arrowes for the purpose, as the Fathers speake out of *Esay*, 49. 2.

Christ saith affirmatiuely of the Scriptures, that *in them is eternall life*, *Iohn* 5. 39. negatiuely, that the cause of error, is the not knowing of them, *Mark*. 12. 24. Dauid saith, it was that that made him wiser than his enemies,

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mies, than his teachers, and than the
Auncients, *Psalm. 119. 98. 99. & 110.*
Knowledge of the truth, is the way to
amendment after a fall, *2. Timor. 2. 26.*
There is much calling now a daies for
|| the word, and others finde fault as
|| fast, that it is no better harkened vnto:
for as the want of obedience, and al o-
ther abuses (which are so much cried
out against) proceede not onely from
the not hearing of the word, but as
|| well from the not mingling of faith
|| with it, (without which mixture, it is
|| nothing worth) it profiteth not, *Heb.*
4. 2. so the error of the former times
was, in yeelding too farre to the Di-
|| uels policie, by sealing vp the scrip-
|| tures, and locking the storehouse and
|| armorie of the people.

v. 3. f. 31. b.

It is the policie Christ tells vs of
in the eleuenth chapter of Saint *Lukes*
Gospell, the two and twentieth verse,
A strong man puts the strong armed
man out of his house, and takes away
his armour from him: then hee needs
not feare him.

The

The third Sermon. 34

The like policie we read of *1. Sam.* 13. 19. when the *Philistines* had taken away all smythes and armour, then they thought they were safe. So in the time of darkenesse, the Diuell might let them doo their good works, and what they list, and yet haue them still vnder his lure : for hee might offend them at his pleasure, that had no armour to resist him.

All the Children of GOD, had a right and proprietie in the Lawe of God, as appeareth by Christs words, *John 10. 34.* hee answered them, that is, the common people, *Is it not written in your law?* As though he should say, the Scripture is yours.

To the young man (in the tenth Chapter of Saint *Lukes* Gospell, and twentie fixe verse) that asked Christ what he shuld do to be saued? Christ answereth, What is written in the Law? how readest thou? Whereuntoo to answere, that we cannot read, or that the booke is sealed vp, *Esaie 29. 11.* is as the diuell would haue it.

E 2

Then

The third Sermon.

|| Then hath hee a fit time to offer vs
|| stones to make bread of. But this answer with our Sauour Christ wil not be allowed of.

Now come we to the speciall point of Christs answer, *It is written, Man liues not by bread onely, &c. Deut. 8. 3.*

There is no better kinde of reasoning, than that, when one graunts all
|| that hath been said by his aduersarie,
|| and prooueth it to make on his part;
and vpon a new conceipt, auoyds all that his aduersarie said. Here our Sauour might confesse all that the Diuell obiected; as that he is the sonne of God; and admit the stones were made bread, and that bread were of absolute necessitie, and that it were so to be come by (which is vntrue,) were we then in good case?

This indeede is the diuels position, wherewith hee would perswade all
|| those that haue *animam triticeam*, (as
|| the Fathers call it) that those external things are necessarie to be had:
and

The third Sermon. 35

and that if they haue enough thereof, //
they are wel enough; as we see it to be //
the minde of the rich man, *Luke 12.* // *v. d. p. 37*

19. This man hauing a wheaten soule,
hauing corne enough, bad his soule
take rest, and liue merily for manie
yeares. But Christ goeth further, and
saith; Though the stones bee made
bread, it will not auayle, except it
please **GOD** (by the blessing of his
word) to giue vertue, and (as it were)
life vnto the bread, there is no diffe- //
rence betweene it and a stone. //

It is not the plentie or qualitie of
viſtuall, howſoeuer ſome doate vpon //<
ſuch externall meanes, as they did, //
which ſacrificed to their net, & burnt //
incenſe to their yarne, *Abac. 1. 16.* be-
cauſe by them their portion was fat,
and their meates plenteous. For what
ſaith *Iob cap. 31. ver. 27.* *If I reioyced be-
cauſe my ſubſtance was great, this had //*
been an iniquity. So that our life is not //
maintained by bread onely, deſcen-
ded out of the mould of the earth.

The nature of bread & ſtones are not

E 3 much

The third Sermon.

|| much vnlike, they come both out of
|| one belly : that is to say, the earth. *Iob*
28.5.6. and of themselues, the one of
them hath no more power than the
other vnto life : for wee know that the
|| *Israeletes* died, euen while the flesh of
|| Quayles was in their mouthes, *Num.*
11.33. & *Manna* (heauenly fare) be-
ing far better than our bread. It is the
diuels craftie policie, to burie a mans
|| life vnder a loafe of bread : and (as it
|| were) to fetter the grace of God to the
|| outward meanes ; whereas they of
themselues are of no more efficacie,
|| without the operation and grace of
|| the word, than a hammer and a sawe,
|| without a hand able to imploy them.

*David saith (Psalm. 104.28.) The
eyes of all things waite on God for theyr
meate in due season, & thou fillest them:*
|| With what? with bread? No, but
|| With thy blessing and goodnesse. Our
hearts must be stablished with grace,
not with meates. *Hebr. cap. 13. verse 9.*
It is Gods prerogatiue, that as all
things had theyr beginnings from
him,

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him, *Coloss. cap. 1. vers. 17.* so hee supporteth and sustaineth them, *Hebr. cap. 1. ver. 3.*

This is a further point than all philosophie teacheth vs. For they hauing layd downe the foure elements, bare and simple essencies, *tanquam materiam*, by compounding or tempring of them, they bring forth a certayne quintessence or balme full of vertue. But Diuinitie leadeth vs to a quintessence, without which, all the quintessences and balmes in the world can doo vs no good.

To the question that *Jeremie* poundeth, *Is there no balme at Gilead?* *Ierem. 8. 22*
Is there no Phisitian there? The answer may be, Mans health is not recovered by balme or phisicke onely, but by euerie word that proceedeth out of the mouth of *G O D*, if wee weigh Christs argument aright: for we may see *2. Chron. 16. 12.* *Asa* dyed for all his Phisitians that were about him. So if it be asked, Are there no horses nor chariots in *Gilead*? we may answere,

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warlike victory consisteth not in warlike furniture onely, but in remembering the name of our Lord GOD. *Psalme. 20. 7.* A horse is a vaine thing to saue, without the power of this word. And so when a man thrives not or prospers not in his actions ; it is
|| not often for want of labour or care :
|| *Psalme. 127. 1.* tells him, *Except the Lord build the house, &c.* Augustine adviseth his Auditorie, to beleue it in time,
|| least (by wofull experience) they find
|| it to be true, when as they shall haue
|| such a consumption, that no meate
|| shall doo them anie good ; or such a
|| dropsie, that no drinke shall auayle them.

The power and vertue of this word is called, *The staffe of bread, Leuit. 26.*
|| 26. and it is meant of a chiefe staffe,
|| such a one as is set in the midst, to
|| beare vp all the Tent.

The plainest similitude I can vse, to make you vnderstand the force thereof, is this : When we goe to Phisicke for anie disease, we are bidden see the
such

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such hearbs in running water, & then to drinke the water; we know it is not the water which helpeth, but the decoction ^{or} of infusion. So it is not the bread (considered barely in it selfe) that nourisheth vs, but the vertue and grace of the word infused into it. We are not therefore to sticke to the meanes, like the Glutton, *Luc. 12.19.* but to pray for this blessing.

V. d. p. 35.

And to this end, God (in the establishing of nature) hath thereout reserved foure speciall prerogatiues to his word. *v. p. 51. 8.*

As first, with a verie little of the meanes, to goe farre in operation, *1. Reg. 17.14.* with a little oyle and a little wheate, he fed *Elias*, the poore widow, and her sonne a great while; & *Matt. 17.14.* Christ made five loaues and two fishes serue five thousand. The heathen man thought no certaine proportion was to be set down for a familie, because when a heauenly hunger cometh on men, they eate
more

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more at one time, than at another. But whatsoeuer the heathen haue spoken wisely, we haue farre more wisely vttered by the holy Ghost, in one place or other. In *Psalm. 17. 14.* this is set
|| downe, where there is mention made
|| of a certaine hidden treasure, where-
with mens bellies be filled, and *Agg. 1.6.* saith, *Men eat much, yet haue not enough; drinke much, but are not filled.* This is the first prerogatiue.

His second is, he takes order as wel
|| for the qualitie, as for the quantitie;
|| course meates and fine are al one with
|| him; for the *Israelites* notwithstanding their *Quayles* and *Manna*, dyed; and *Daniel* and his fellowes, that fed vppon course meates, looked better than all the Children that were fed with the Kings owne dyet, *Dan. 1. 15.*

Thirdly, without meanes he worketh somer mes. Therefore *Aja* had
|| said little or nothing to the purpose,
|| *2.Chron. 14. 11.* if hee had said, *God*
help-

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helpeth by manie or by few : if hee had ||
not put in too, and sometimes by none. ||
For there was light before anie Sunne
or Moone, *Genes. 1. 3.* though after ||
(*verse 14.*) it pleased God to ordaine ||
them as instruments. And so *Genes.*
2. 5. the Earth was fertile, when as
then no rayne had falne on the Earth, ||
nor anie such ordinarye meanes. ||
Let *Moses* be on the Mount, and
but heare GOD, and he needeth no ||
bread.

The fourth is, that he can bring his
purpose to passe, euen by those means ||
whose natures tend to contrarie ef- ||
fects ; as, to preserue by stones.

Colloquintida, beeing ranke poy- ||
son, (in eating whereof is present ||
death) was (by the Prophet) made
matter of nourishment, 2. Booke of
Kings fourth chapter & fortith verse.
So Christ, by those things which were
fit to put out a seeing mans eyes, as ||
dust ; made a blinde man recouer his ||
sight, *Iohn 9. 6.*

And

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|| And so doth hee make light to shyne
|| out of darknesse, 2. *Cor.* 4. 6. one con-
|| trarie out of another. Thus wee see
the diuell answered. Now let vs ap-
ply these things to our selues.

Christs aunswere doth import two
words, and so two mouthes, and two
|| breaths, or spirites : and these two bee
|| as two twinnes. He that will be main-
tained by the one, must seek after the
other. The first word is the same de-
cree, whereby the course of nature is
established, according to *Psalms*. 147.
15. *He sendeth forth his commaunde-
ment upon the earth, and his word run-
neth verie swiftly : he giueth snow lyke
wooll, &c.*

Secondly, the other is that where-
of *Iames* cap. 1. vers. 18. speaketh : to
wit, the word of truth, wherewith (of
his owne will) he begat vs. The one
proceedeth from the mouth of Gods
prouidence, creating and gouerning
all things, *Psalms*. 33. 6. hee but speak-
ing the word, and it was done.

The

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The other proceedeth out of the mouth of Gods Prophets, who are (as it were) his mouth, *Ier. 15. 19. Thou standest before mee, as if thou wert my mouth.*

From the first word, al things haue their beginning and beeing; as when he sent forth his spirite or breath, they were created & had their beginning: So *Psalm. 104. 29.* he teacheth vs, that so soone as God hides his face, they are troubled. And if he takes away their breath, they dye, and returne to dust.

The other spirite, that is, the sanctifying Spirite, ministreth vnto vs supernaturall life, *Esay 59. 21.* Now therefore to set them together, euery man is thus to thinke with himselfe.

If I get my liuing contrary to Gods word, that is, by any vnlawful meanes; surely Gods other word will not accompany such gotten goods. That is, these two words bee twinnes: if wee
get

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|| get not our goods by the one woord,
|| we shal want the blessing of the other
|| word, and then we were as good eate
|| stones: it will bee but grauell in our
mouthes, or quales. We are then to
vse the meanes, according to the se-
cond word.

Abraham (wee see) went foorth to
|| sacrifice, according to Gods appoint-
ment, *Genes. 22.* the Word was his di-
rection: therefore when *Isaac* asked
where was the Sacrifice? hee might
boldly answere, God would prouide
|| one; as we see euen at the verie pinch
he did: whereupon it came to bee a
Gen. 22. 14. || prouerbe, that euen *In monte, Iehoua*
prouidebit.

The *Israelites* went out of *Egypt*, by
the warrant and appoyntment of
Gods Word. How then? First, they
had a way made them (where neuer
was anie before) through the Red-sea,
Exod. cap. 14. vers. 21. they had bread
|| downwards out of the clowdes, wher-
|| as it vseth to rise vpwards out of the
earth: their garments in fortie yeares
neuer

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neuer waxed olde, *Deuteron*. the eight 11
chapter, third and fourth verses: they
had water whence water vseth not to
come; by striking the Rockes, wa-
ter gushed forth: so that it is true *Num. 20, 11*
which the Prophet *David* saith in 11
the ninth verse of the foure and thir- 11
tie Psalme, *There is no want to them 11*
that feare God.

Though GOD (peraduenture) 11
will not vse the same meanes hee 11
did for the *Israelites*; yet the Chil- 11
dren of GOD (walking after his 11
will) shall haue some way of reliefe 11
a wayes.

And therefore Christ would not
distrust the prouidence of GOD: 11
for hee knew hee was in the worke 11
and waye of GOD. For we read, 11
that hee was led into the Wilder-
nesse by the Spirite, and therefore
could not lacke; as indeede he did
not, for the Angells came and mi-
nistred vnto him: as it followeth in
the eleuenth verse of this Chap-
ter.

So

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So either the Crowes shal minister to our wants, as they did to *Elias* : or our enemies, as the *Egyptians* did to the *Israelites* : or els the Angels themselves, as they did here.

Mat. 6. 33.

But to grow to a conclusion, Let vs seeke the Kingdome of God, and all other things shall be ministred vnto vs. And in all like temptations, wee may learne a good aunswere out of *Dan. cap. 3. vers. 17.* That God that we serue is able to releene & deliuer vs, euen from the burning fire : But if it should
|| not be his will so to doo, yet wee will
|| not vse vnlawfull meanes, or fall to Idolatrie, or turne stones into bread.

In this aunswere (again) Christ would teach vs heere to bee resolute,
|| howsoeuer Gods blessing dooth not
|| concurre with our gettings, as it doth not when wee get them by indirect meanes, contrarie to Gods word. To goods so gotten, God will adde sorrow : for *The blessing of the Lord maketh rich, and he doth adde no sorrowes with it. Prouerb. 10. 22.* When GOD
giues

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giues riches, he giues quietnes with-
all: but if God giue them not, wee
were as good be without them, whe-
ther they bee gotten by oppression or
violence, *Prouerb. 4. 17.* or by fraud &
deceit, *Prouerb. 20. 17.* For these two
be the quick-siluer and brimstone of
the Diuells Alchymistrie. God will
adde sorrowe to them: for though
they be pleasant at the first, *Prouerb.*
20. 17. and money gotten by stinking
meanes, smels like other money (as an
Emperour said): and bread so gotten,
taste like other bread: yet in the end
a plaine conclusion and experiment
will make it manifest, that it was made
of stones, and had sorrow mingled or
added to it. And therefore it shall be
either an occasion or matter of the dis-
ease called the *Stone*: or it shall turne
his meat in his bowels, & fill him with
the gall of aspes, *Iob. 20. 14.* or as *Asa*
oppression by delicacie, became an oc-
casiō of the dropsey or gowt: or els shall
the executioner catch at that he hath,
& the stranger spoile him, *Psa. 109. 11.*

2 Chron. 16. 12

F

or

The third Sermon.

or spend them vpon Phisitions, *Mar.*
5.26. or on Lawyers : or els , though
God suffer them to enioy them quiet
all their life time, and euen to die by
their flesh-pots ; yet on their death-
bed they shall finde such a grudging
and torment in their conscience, that
they will wish that they had starued
for hunger, before they had begun to
vse anie such meanes. Or if God in
his iudgements (for their greater tor-
ment) suffer them to die in their beds,
|| without anie remorse of conscience,
|| like blockes, or like an Oxe dying in a
|| ditch ; at the last day they shall feelee
|| gnashing in their teeth, and then they
|| will know it was made of stones.

Deuota Conseruatiua
the strong armed
man. Sixt. Sermon.

Sicut 5.13.

The fourth Sermon.

Matt. 4. vers. 5 6.

*Then the diuell tooke him vp into the
holie Citie, and set him on a pina-
cle of the Temple,*

*And said vnto him, If thou bee the
the Sonne of G O D, cast thy selfe
downe : for it is written, that hee
will giue his Angels charge ouer
thee, and with their hands they
shall lift thee vp, least at anie time
thou shouldst dash thy foote against
a stone.*



He manner is, after one
hath taken a foyle, his
courage will faile. The
Angel would haue ben
gone, when he saw hee

F 2

could

The fourth Sermon.

could not preuaile ouer *Iacob*, *Genes.*
32.26. But it is not so heere with the
diuell: for when he saw that his first
temptations would not preuayle, hee
tryeth another. And euen so he play-
eth with *Iob*: for when he could doo
no good vppon his first patent, by ta-
king away all that he had, hee comes
and sues for a new Commission, that
he might touch his flesh and boanes,
Iob.2.5. And thereby he giueth vs to
learne, that it is not one foyle that can
make him giue ouer.

He is one of those, whom a Father
saith, to haue courage aboue theyr
strength; and of that nature be manie
in our dayes, whose daring is aboue
their skill; and haue courage to vn-
dertake much more than theyr a-
bilitie is to perfourme: not lyke
Dauid, who did as much as he vn-
dertooke in killing *Goliath*: nor like
him of whom *Esay* speaketh in the
seauenth verse of his third Chap-
ter, that when they would haue
made

The fourth Sermon. 43

made him Prince, he had no bread nor cloathing, and therefore refused: but they will take it vpon them though they haue not wherewithall, and thereby become Authours of trouble, wanting abilitie to goe through withall. But as *Augustine* saith, It is not all one not to bee able to aunswere, nor to bee able to hold their peace? Wee see here the Diuell is a great vnder-taker.

Secondly, hee is not onely content to take a foyle, but euen out of the same thing wherewith hee was foyled, maketh hee matter of a new Temptation, a new ball of fier. Out of Christs conquest hee makes a new assault; that is, since hee will needes trust, hee will set him on trusting, hee shall trust as much as hee will. As the former tempted him to diffidence, so this shall tempt him to prefidence.

*S. Ananias brooke
about the Cyb.
V. J. p. 71. 6.*

The fourth Sermon.

As before the diuell brought him to the waters of *Meribah* (*Exod. 17. 7.*) where the Children of *Israell* did mur-
mure and tempt GOD: so now hee brings him to the temptation of *Mas-
sah*, (*Deut. 6. 16.*) that is, to presump-
tion, wantonnesse and delicacie: for
then with bread they were not con-
tent, but they must haue flesh and o-
ther dainties, *Psalme. 78. 20.* As the first
might bee called the hungrie Temp-
tation, so this may be called the wan-
ton Temptation. That which was in
the olde Testament the Temptation
of *Meribah*, is here in the new Te-
stament the Temptation of the Wil-
dernes: & that which was there the
Temptation of *Mas-sah*, is heere the
temptation of the Pinnacle.

In the first, by want of things ne-
cessarie, he thought to driue them to
vexation and bitternes of spirite, and
to distrust Gods power & goodnes:
In this second, by vnnecessarie mat-
ters, he draweth vs on to wantonnes,
& to put God to try what he can do,
and

The fourth Sermon. 44

and to set him about base seruices: by the one, he driueth vs vnto vnlawfull meanes, by the other, he draweth vs from the vse of things lawfull: by the one he brings vs to this conceipt, that we are so abiected of God, that if we trust in him, he will in the ende fayle vs; by the other, to thinke we are so deare in Gods eyes, and such darlings, as throw our selues into anie danger, and he will not forsake vs: by the one he puts vs in feare (as *Augustine* saith) *Deum ad futurum, etiam si promisit*; by the other, in hope *Deum ad futurum, ubi non promisit*: by the one, he slaundreth GOD vnto vs, as if hee were a God of straw, of base condition, and subiect to our becke; by the other, as if he were a God of yron, that would not encline, though wee requested him.

Now to the Temptation: wherein we are to consider three things. First, the ground the Diuell chose for the working of this Temptation. Se-

F 4 condly,

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condly the temptation it selfe ; to wit, the diuells speech. Thirdly, Christs answere to it.

In the place, three things are to be noted : first, the place it self : secondly, the diuel chose it : thirdly, that our Sauour followed him thither.

For a new Temptation hee makes choyce of a new place. Indeed for a temptation to presumption, the Wildernes was not a fit place : first it was not high enough, and then it was not populous enough. It was a melancholy place : when a man is vnder the crosse in affliction, or in some anguish and sorrow for want, death of friends, or otherwise ; and generally for all solitarie men : the hungrie temptation is fitter, than this of presumption.

As long as *Noah* was in the Arke in the midst of the waters, hee had in him no presumptuous thought : but sitting vnder the vine in his vineyard, he was ouercome therewith. And iust *Lot* (2. *Pet.* 2. 8.) in *Sodome*, had no fit
time

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time or place to bee presumptuous; but when he dwelt in the mountaine in securitie, then he committed incest with his Daughters, beeing made drunke by them.

David, so long as hee was persecuted by *Saule*, and tossed vp & downe from post to piller, had no leasure to be presumptuous: but in the top of his turret, when he was at rest in his pallace, 2. *Sam.* 11. 2. presumption gaue him a blow. So heere the Wildernes was no fit place, but the Pinnacle is a very fit place for one to be presumptuous on. It is as good as a stage to shew himselfe vpon, to see and to be seene.

In the Wildernes there was small warrant for one that would bee presumptuous: but from the Pinnacle hee might discerne farre and neere, both the inner Court and outward Court, and see a whole Clowde of Witnesses, and haue some warrant of example of all estates, high or lowe, wise or noble.

For

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For what abuse soeuer be in him, bee he neuer so presumptuous, hee shall see some as prowde, stout, and high minded as himselfe: be his hayre neuer so long, or his ruffs neuer so great, he shall finde some as farre gone therein as himselfe.

If wee marke the foure gradations that it hath, wee shall finde it to bee a verie fit place. As first, before hee could come to the Pinacle, hee must goe out of the Wildernesse into the Citie: secondly, not anie Citie, but the holy Citie: thirdly, into the Temple of the Citie: and fourthly, out of the Temple vp to the Pinacle.

First, (hauing got him to leaue the Wildernes) hee brought him into the Citie, that there hee might saye vnto him: you see such & such graue men, how they behaue themselues: why should you seeke to bee holier than they? This was a good ciuill temptation: hee brought him not to *Cesarea* or *Samaria*, but euen to *Ierusalem*,
the

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the holie Citie : for that addition is giuen it, *Luc. 4. 9.* and *Dan. 9. 24.* Thirdly, he brought him into the Temple, where euen the verie ground was holie. Fourthly, not to anie other place of it, but to the verie top and pinnacle which was ouer the *Sanctum Sanctorum*.

Who would not tread hard there ? and take vpon him, being in such a place, where if a man will be carried away with example; hee may see *Ananias* the high Priest, renting his cloathes, at the hearing of things that sounded like blasphemie, *Mark. 14. 63.* and yet buying his Bishoprick for money; who will not then be bold to doo the like ? And *Herod* a Prince, such a one as heard *Iohn Baptist* preach; yea, and with much delight, to commit adulterie, *Mark. 6. 20.* who would feare to doo the like ? There he may see the Pharisee, vnder shewe of great holines, tything mynt and comine, and vnder colour of long prayers, deuoure widowes houses, bringing

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ing in by extortion, and sending out
by excesse, *Matth. 23. 14. 21.*

And so in this Citie, one may see
some men, both great frequenters of
Sermons, and yet great vsurers; gen-
tlewomen misshapen in theyr attyre.
Seeing this, who will not be as bolde
as they, the place being so holie? And
beeing thus warranted by example,
surely we must needs commend the
diuels wit, for his choyce.

Out of this arise two notes.

First against some phantasticall spi-
rites, who say, Can that bee an holie
Citie, where there be dumbe dogges?
There were so in *Ierusalem*, *Esa. 56. 10.*
where the leaders be blinde, *Matth.*
15. 14. They were so where *Iudas* mi-
nistred the Sacrament, where there is
diuision and debate amongst them-
selues, *Phil. 4. 2.* Can this (say they)
be the holie Citie? And thereuppon
they forsake the fellowship, *Hebr. 10.*
25. whereas they (notwithstanding
the former abuses, and notwithstanding
ding

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ding the eleuen Tribes were Apo-
stataes) did yet name it the holie
Citie.

Secondly, on the other side wee are
to be instructed, that though a man
be on the battlements of the Church,
yet hath he no sure footing, or cause
to be secure; but rather to feare the
more: for euen there doth the diuell
stand at his elbow, watching his ouer-
throw. There is no place (we see) pri-
uiledged from temptations, no Desert
so solitarie, but the diuell will seeke it
out: no pinnacle so high, but the Di-
uell is a Bishop ouer it, to visit and o-
uerlooke it.

To conclude, though in *Ierusalem*,
sit the abomination of desolation
(whereof *Daniel* spake) yet it is the
holie Citie stil. And though the place
bee neuer so holy, yet is that no cause
of priuledge; but euen there may sit
the abomination of desolation. Both
are prooued out of *Matth. 24. 15.*

The

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The second thing that wee obserued in the circumstance of place, is, that the Diuell assumed Christ: which, to those that are weake (as *Gregorie* also collecteth) may be offensive, in giving them to thinke, that the Diuell had such power ouer Christ as to carie him whether he listed. But when they shall consider, that
|| euen the lymbes of the Diuell haled
|| and harrowed him too and fro, from
|| *Annas* to *Caiphas*, from *Caiphas* to *Pilate*, from *Pilate* to *Herod*, and from him backe againe to *Pilate*: and how spitefully and contemptuously he was vsed in all these places, and at last carried to execution: what meruayle wil it be to see him (as *Augustin* speaketh) *In monte duci a capite, qui a membris traditur, &c.*

These things doo indeed (as all other his sufferings) set forth the greatness of the loue of GOD towards vs. Of God the Father, that would giue his onely Sonne; yea, appoint him
this

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this worke of our saluation, and giue the Diuell such a power ouer him, *Luc. 20. 53.* Of God the Sonne, that he would bee content to suffer such indignitie, *Phil. 2. 7.* as to be obedient to the death of the Crosse.

The reason of all these his sufferings, as also that he would bee baptized of *Iohn*, a weake and sinfull man; was (as himselfe declareth it) to fulfil all righteousness, *Matth. 3. 15.* So heere he was to suffer it, els Gods righteousness would not haue been fulfilled, nor the worke of our saluation. And as he suffered this Assumption, so afterwards, *Luk. 9. 51.* his second Assumption, was to goe to *Ierusalem* to suffer; and so at the last he came to his third and last Assumption, to be receiued vp into glorie, *1. Tim. 3. 16.* And by the very same steps and degrees, must we be assumed. And this is his assumption of suffering, which brought him to glorifying.

The third thing is, that our Saviour
our

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our followed ; whereby wee are to marke, not so much his courage, that durst encounter with the Diuell in anie place wherefoeuer he list to carrie him : and that hee was not onely the God of the valleyes, but a God of the mountaines also, contrary to their surmize, *1. King. 20. 23.* That (I say) is not so much to bee marked, as that our Sauour would at all stand vpon a Pinacle.

There be some that would make vs beleue, it is a sinne to stand vppon a pinacle : but then if that had been so, Christ would neuer haue stood there. And since Christ stood there, it is no more sinne for anie man els to stand there, than it is to stand in the Wildernes : for it is lawfull for vs to follow his foot-steps, & to tread wherefoeuer he hath trod before vs; yet such places be not priuiledged. For as it is
|| true, that manie mens table & wealth
|| is their snare, *Psalme. 69. 22.* so euen the
|| good giifts and graces of God, bee
|| turned to a mans hurt, as knowledge
may

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may serue for a quill to puffe him vp,
and make him swell, *1. Cor. 8. 1.* Nay,
euen that godly sorrow, which is so
much to be wished for, hath in it mat-
ter of temptation, least men bee swal-
lowed vp with too much heauinesse,
2. Cor. 2. 7.

The Scriptures themselves (wee
see) are subiect to the abuse of the di-
uell: whereby it should followe, that
they are to be refused, if euerie thing
bee to be refused which brings matter
of temptation. But as *Augustin* saith,
Non est laus steterisse in pinaculo, sed ste-
tisse & non cecidisse. In euerie place to
answere the diuell, is praise-worthie.
Indeede it is daungerous for one that
hath a light and giddie brain, for such
as are dronke, *Esa. 51. 22.* (though not
with wine) to stand so high.

Iob could stand there without fal-
ling, for he had a more settled braine,
Iob. 31. 27. Such places are for the wi-
sest and sagest men. Saint *Paul* stood
not there, but yet he could haue stood
there, for he had the trick or skill of it,

G

as

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as himselfe confesseth, *Phil. 4. 12. I can be abased, and I can abound, &c.*

Now come we to the Temptation it selfe, which hath three generall heads. First, the ball of wilde fire; which is to consume his faith. Secondly, the dart, *Cast thy selfe downe*; which is to peirce the soule. Thirdlie, hee tempereth the head of his dart with some stronger mettall; which is, *Scriptum est.*

I.

First, *Si filius Dei es.* This is a great mote in the diuells eye, hee vseth the same terme in the former temptation, and here he is vp with it againe. And al is to this end, that by often bringing it into question whether we bee the sonnes of God; hee may at last make it out of question or doubt, that wee are not the sonnes of God: that by & from *Si sis*, he may bring it to *Ne sis*; and so we may be like himselfe.

For to this end is al his compassing

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of sea and land, to make one Profelyte like himselfe, according to the endeavor of the Pharisies, *Mat. 23. 15.* who did in like sort, and when he is made, yee make him (two-fold more) the childe of hell, than your selues: as on the other side, Christ would haue vs the sonnes of God like him. But see what a dexteritie the diuell hath, in making things serue for his purpose: he maketh one selfe same thing serue for two seuerall, yea, contrarie purposes. What a goodly grace he hath in the first Temptation? Hee vseth it there to procure vs to desperation: he maketh it heere serue for presumption.

But indeed there be two manner of *Sies*, or *Is*: the one is a questioning or doubting *Si*, as, *If thou be the sonne of God, shew vs a signe, Mar. 8. 12. Lord if thou wilt, thou canst make me whole. Mat. 8. 2.* The other is a plaine affirmation, as *Phil. 3. 11 If by any means I might attaine to the resurrection of the dead: where we are sure he made no*

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doubt thereof. So here the diuell saith
If thou be the Sonne of God, as I now
graunt indeede. I was in some doubt,
but now I confesse thou art : I am of
the voyces minde, that pronounced
thee so at thy Baptisme.

The diuell (in the former tempta-
tion) came out like a malecontent, or
a murmurer : heere hee comes lyke a
flattering parasite, he will *pinguare ca-*
put eius oleo, make his head euen swim
in the oyle of ostentation. But though
it be not the same temptation, yet it is
the same diuell in both places : for
both by the one and the other, he see-
keth the downfall and destruction of
man : and though his two *Is* bee con-
trarie in themselves, yet are they both
also contrarie to the will and word of
God : for he would not in any case we
should distrust him, neither would he
that at anie time wee should cast our
selues downe. And therefore hath he
caused battlements to bee made on e-
uerie house top, that none might bee
slaine with falling downe, *Dent. 22. 8.*

Now

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Now hee would haue him shew himselfe (thereby) to bee the Sonne of God, for hee is now in the sight of all *Ierusalem*.

It is said, that Christ comes now to put too a spark of fier, that is of faith, & that his will was, it might burne & be maintained. The diuell on the other side, labours by all meanes possible to quench and put it out: and seeing water would not doo it in the former temptation; he goeth now about to see, if he can make the verie oyle it self to put it out, euen that very thing whereby it were to be maintained: as indeede it will, if wee powre out too great a quantitie. Or if hee cannot quench it, either with water or oyle, he wil see if he can blow it vp with gunpowder.

As, seeing the water of distrust will not ~~extinguish~~ his faith, but that hee would trust in God: he endeuoureth now by Scriptures (that magnifie the prouidence of GOD, and the confidence we are to put in him) to see him

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as farre gone in the other extream, by presuming or trusting too much, that so the fier, which before hee would haue quenched, maye nowe so flame out, as, not to keepe it selfe within the chimnie, but to set the whole house on fier. This is the ball of wilde-fier of this second Temptation: and so both we see tend to the consuming & nul-
lifying of our faith.

II.

The dart it self is, *Cast thy self down*: which consisteth of two poynts. First, the casting downe: secondly, that hee himselfe was to cast downe himselfe.

For the first, it is generall, the neglect of ordinarie meanes; as heere: whereas the ordinarie way was down the staires, he would haue him leap, or throwe himselfe ouer the Battlements. And heere a man maye see to what ende the Diuells ^{haunting} com-
meth: he brings a man vp by little &
little to some high place, that so hee
may send him at once with his head
down.

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downward. All the preferments that he bestoweth on a man, is not to anie other intent, but that hee may doo as the diuell himselfe did, (who beeing on high, did cast himselfe downe) and so bee like him. *Io. 8. 23.* that is, from beneath, not from aboue: who fell from heauen like lightning, *Luc. 10. 18* So that howsoeuer in outward shewe he may seeme to befrend vs, yet this is his inward intention and scoape. As the *Edomites* in time of the prosperitie of the *Israelites*, pretended great good will to them: but in the day of their calamitie, they were they that cryed, *Downe with them, downe with them, Psalm. 137. 7.*

Gods manner is, when he meaneth to exalt a man, hee will first humble him, and make him low, *Mat. 23. 12.* The diuels manner is (we see) cleane contrarie, *Esa. 14. 14.* to lift them vp to the clowdes, that he may bring them downe to the graue, yea to the lowest graue, *Psalme. 86. 13.* He carieth them the higher, to throwe them downe

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with the greater violence. He listeth vp *Adam* with a conceipt, to bee like God, to the verie top of perfection, to the intent he might bee like the beast that perisheth, *Psal. 49. 20.*

The second hath some matter of comfort : the Diuell is here a suter to him, to doo it himselfe. Why doth not the diuell cast him downe ? First, it was not in his power ; or if it had, yet would not that haue serued his turne : then there had been no sinne of presumption in it. There must bee two persons that must concur in our downfall : well may the diuell induce and mooue vs to it ; but vnles we our selues be consenting, & cast our selues downe, there can be no downe-fall to hurt vs. For as *Chrysostome* saith, *Nemo leditur nisi a seipso* : so *Nullum precipitium nisi voluntarium*. The Diuell did not cramme *Eue* with the forbidden frute : but when shee saw it, shee tooke it, and eate it, *Gen. 3. 6.* So the diuell when he entreth into the soule of a man (which he counteth his palace)

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face) hee dooth not breake open the doore, no, nor so much as drawe the latch; but when he commeth, he findeth it swept and garnished, *Luc. 11. 25.* and so goeth in. There must therefore be a reaching out of the hand, & an opening of the doore by our selues, and so a casting downe of thy selfe, or els though the diuell thrust sore at thee that thou maiest fall, the Lorde will helpe thee, *Psal. 118. 13.*

In *Deut. 22. 8.* God hath caused bartlements to be made on euerie house top, by which we may stay our selues: the diuell tells God, that he had made a hedge about *Job, Chapt. 1. 10.* so that vnlesse *Job* steppe ouer it, or breake it downe, he is safe.

III.

The diuels dart is, *Cast thee downe:* but hee bestoweth some great cost on this. With the selfe same armor that Christ bare off the other dart, dooth the diuell sharpen and harden this: he doth not so in any other of the temptations, therefore we are to looke for
some

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some great matter: he bringeth scripture, that he may be the better credited. He speaks not now after the manner of men, *1. Cor. 9. 8.* so that it is not he now that speaketh, but Scripture, as *Paul* reasoneth there. You see (saith he) *I counsell you to nothing, but that the Psalmes will beare you out in.*

The diuell knewe well by his owne fall, how dangerous the sinne of presumption is, it cost him dearly, and so did *Dauid* likewise, and therefore of all other, he praieth God to keep him from presumptuous sinnes: *Psal. 19. 13.* He knew also what it was to abuse the goodnes, patience and long suffering of God, *Rom. 2. 4.* Therefore he auoucheth it by scripture: he tels him it will be long to goe downe the stayers, and teacheth him a nearer waye, but a iump, or to cast himselfe down, and to feare no hurt, for the Angells haue charge of him.

And euen so hee perswadeth men now a dayes; that they neede not goe downe faire and softly, in feare and trem-

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trembling, but to deferre all till theyr
dying houre, & then commend them-
selues to God, and throw themselues
vppon Gods mercie, and that fiery
Chariot that tooke vp *Elias*, shall
come and fetch vp them: or els an
Angell shall carrie them vp, let them
be sure they shall haue no harme, for
they be Gods darlings, and God doth
so doate on them, that he will not suf-
fer them in anie case to receaue the
least hurt that may be.

If euer the diuell came in his like-
nes, it was here. In the first of *Sam.*
28.18. hee came but in the guise of a
Prophet: so that in stead of saying, *Is*
Saule among the Prophets? it might
haue been said, What, is the diuell a-
mong the prophetes? But heere hee
hath vsed himselfe so cunningly, that
if euer hee was transformed into an
Angell of light, here it is veresified. *1. ||*
Cor. 11.14. for he commeth here lyke
a white diuell, or like a Diuine, hee
comes with a Psalter in his hand, and
turnes to the place, & shewes our Sa-
uour

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niour the 91. *Psalm. vers. 11. and 12.* wherein first we are to noate, that the diuell readeth *Psalmes*, as well as we, and hath the wordes of Scripture in his mouth. And 1. *Sam. 28.* he counterfeited *Samuel* so right, and vsed the verie words that he had vsde, that they could not know him from *Samuel*: so heere hee counterfeited the voyce of *Dauid*, *Act. 19. 15.*

This will make vs shake off securitie, considering that God doth (for our tryall) sometime deliuer the aduersarie the keye of the Armourie, whereby he is able to hold argument with an Archangell, *Iude 9.* yea, with Christ himselfe, as we see here. How carefull therefore had we need to be, to finde out a fit answer for him? For onely to assault vs doth hee reade the Scriptures: yea, but not to anie good end, but euen thereby to deceaue the simplicitie of men; as heere, to make them put their soules in aduventure to the last hower.

He hath indeed a grace with some
vaine

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vaine youths of the Court, & vngod-
lye Atheists, to set them a scoffing at
the Scripture, as *Esay 28.22.* But with
others, that haue the Scriptures in
more high reuerence, he goeth ano-
ther way to worke, making it to them
the fauour of death, *Roman. chapt. 7.*
vers. 10.

The words which hee vseth in the
name of *Samuel*, hee vseth to make
Saule dispaire: and here he vseth *Da-*
nids words to cause presumption, and
to make them our bane. And not e-
uerie Scripture: but if there bee anie
Scripture more full of heauenly com-
fort than another, that of all other wil
the diuell abuse; as indeed the psalms
are; and of all the Psalmes, this *91.* es-
pecially: and in that part, if anie one
sentence be sweeter than another, that
of all other will the diuell abuse.

Mark the second verse here cyted.
He shall giue his Angells charge ouer
thee, to keepe thee in all thy wayes. These
last wordes the diuell leaues out, be-
cause they make not for his purpose.
They

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They shall beare thee in their hands, that thou dash not thy foote against a stone. And we shall see nothing can be spoken more comfortable: as first, in that it is said, that the Angels haue charge ouer vs in all our wayes: *Exod. 23. 20.* Behold I send my Angell before thee, to guide thee in the way, and to comfort, and confirme vs: as when *Jacob* was in feare of his brother *Eſau*, the Angell met him, *Gen. 32. 1.* and to defend vs in all dangers, and succour vs in all necessities, spreading their winges ouer vs, and pitching their tents about vs, *Pſal. 34. 7.*

See Humbley De Rom
ins. p. 52

Secondly, this charge not only concerneth our head and principal members, but also our feet: yea, Gods providence reacheth euen to the haire of our head, for they are numbred, *Mat. 10. 30.*

Thirdly, this charge of theirs is not onely to admonish vs when daunger cometh, but they are actually to help vs, as it were putting their hands betweene the ground and vs. *Mat. 13.*

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41. they shall take the rubs and offences out of our way.

Fourthly, this doo they not of curtesie, as being creatures giuen of nature to loue mankinde, but by speciall mandate and charge they are bounde to it, and haue a *præcipe* for it, yea, the very beasts & stones shalbe in league with vs. *Iob. 5. 23.*

This Psalme, and these verses containing such comfort, hath the Diuell culled to perswade men, that beeing such sweete Children of God, they may venture whether and vpon what they will; for the Angels attend them at an inch. He bids them put the matter in aduventure, and then but whistle for an Angell, and they will come at first: he carieth them vp to the top of the pinnacle, and shewes them theyr owne case in *Annas* and *Herod*; and tells them God will require no more of them, than he did at their hands: & all the way as they goe vp, he singeth them a Psalm of the mercies of God:

he

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he carrieth them vp with a song, that Gods mercie is aboue all his workes, *Psal. 145. 9.* And with *Psal. 103. 8.* how gracious and long-suffring God is, who rewardeth vs not according to our deserts: and *Psal. 136.* That his mercie endureth for euer: God therefore beeing so full of mercie, will take all things in good part. But this mercye the diuell tells them of, differeth from the mercie *David* meant: for the mercie *David* speaketh of, is coupled with iudgement, *Psal. 101. 1.* I will sing mercie and iudgement to thee O Lord: and *Psal. 85. 10.* Mercie & truth are met together, Iustice and peace haue kissed each other. Thus I say they shall haue musique al the way, & if any at the height thinke it a great way downe: no, saith the diuell, you need but a iumpe from your baptisme into heauen, you shall need no staires at all.

The



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Matth. 4. Ver. 7.

*Iesus said vnto him, It is written a-
gaine: Thou shalt not tempt the
Lord thy God.*



Onsidering that Saint
James saith chap. 4. 5.
The Scripture speaketh
nothing in vaine: & that
as our Sauour Christ
saith Io. 10. 35. No scrip-
ture can be disappointed; it may seeme
strange that the diuell comming arm-
ed with *The sword of the spirite*, (for so
is the word of God tearmed, Ephes. 6.
17.) Christ giues not place, but op-
poseth himselfe to answere. Wee see

H

that

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that a message comming in the name of the Lord, this verie name abashed *Nehemias*, (*Nehe. 6. 10.*) at the first hearing, till hee perceaued it was contrarie to the law of God, and so came not from him: which here we see to bee the cause, why Christ dooth not yeeld by and by, vpon the hearing of the Woord, but sets himselfe to make answere: forsomuch as the word is not of force, *Quia dicitur* onely, but *Quia creduntur*, as *Augustine* noteth, If there bee not the mixture of faith with it, (whereof *Paule* speaketh, *Hebr. 4. 2.*) it is nothing worth. And therefore the badde spirite was nothing abashed or daunted, at the hearing of the bare names of *Iesus* and *Paule*, *Act. 19. 13.* but answered, *I know them, but who are ye?* They did not belecue, and therefore could doo them no good, but were wounded themselves: glorious names would not serue the turne. So was it here vsed without faith.

When the Scripture is heere vrged against one, a man would thinke it were

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were not to be answered by cyting an other place of Scripture; but by some tradition of the Elders, *Mark 7. 1.* or some glosse, or other shift; but wee see our Sauour answereth here no other way but by Scripture.

Because the wolfe comes sometimes disguised in a sheeps skin, it is no reason that therefore the verie sheepe should lay away their fleeces: so here, because the diuell vseth the word, as the slaying letter, *2. Corin. 3. 6.* or as the sword to kill men with; it is no reason why Christ may not therfore vse it in his owne defence. Why then (will some say) one of these two inconueniences will followe; that hereby we shall thinke the Scripture is of the diuells side, aswell as of Christs side, & so diuided; as in like sort they make a diuision of Christ, when one holdes with *Paule*, another of *Apollos*, *1. Cor. 1. 13.* No, it is not so, Christ alleadgeth not this Scripture in that sort, as one mayle to driue out another: but by way of harmonie and exposition, that the

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|| one may make plaine the meaning of
the other. For albeit the diuell shew-
eth himselfe to be the diuell, in cyting
that Text so, as might best serue for
his purpose : in that, whereas the
Psalme whereout he taketh it, hath it
thus, *That he might keepe him in all his
wayes*; which words hee leaueth out.
For if he had cyted that, he could not
thereby haue enforced anye casting
down: for the Angels haue no charge
|| ouer a man, but in his wayes; & from
|| the toppe of the pinnacle there was no
|| way, but down the staires on his feet.
He was not (relying on the Angells)
to cast himselfe downe with his head
forward. But the diuell hath a wrest,
|| to make the string sound hie or low,
|| as he list; or if that will not serue, hee
hath a racke to stretch them out, as
some did Saint *Pauls* Epistles, 2. *Pet.*
3. 16. He can set them on the tenters,
to proue, that downe the staires, or o-
uer the battlements, all is one, the An-
gels shall safe-gard him.

Though this (I say) be the Diuells
cor-

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corruption, which the late Wryters haue well spyed: yet Christ (we see) is not willing to take aduauntage of that, but vseth a wiser course; for so are we to think, that he went the best way to worke, that is, the conference of Scripture with Scripture, which Christ here practiseth, and commendeth vnto vs.

In euerie Arte, all propositions are not of a like certaintie, but some bee grounds and principles so certaine, as that no exception is to bee taken against them. From them are others deriued, by a consequence called *Deduction*, not so certaine as the other: from these againe others, to the twentieth hand, So is it in Diuinitie. Christ here reduceth the diuels argument & place, to a place most plaine to bee confessed. For the Iewes valuing of the meanes, had to consider, that God fedde them with Manna, which they knew not, to teach them, that *Man liueth not by bread onely*, Deut. 8. 3. condemning the same: and in Deut. 6. 16.

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bad them they should not tempt their Lord their God, as in *Massah*, when they cried for bread. The Lord curseth him, that maketh flesh his arme, and with-draweth his hart from God, *Ierem. 17. 5.* They sacrificed vnto their yarne, because their portion was plentiful, *Abac. 1. 16.* *Job* condemneth the making golde our hope, or the wedge of golde our confidence, *chap. 31. ver. 24.* As then wee must not deifie the meanes, attributing all sufficiencie to them: so we may not nullifie them, & thinke too basely of them, but vse them, that we tempt not God, according to his word.

Out of these two grounds, may euerie question be resolued: for euerie proposition must be prooued out of the ground. So that, as wee may not thinke the arme of God to be so shortened, that he cannot help without meanes: so are we not to thinke basely of God, for ordaining meanes.

Secondly, we heard, that the diuels alle-

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allegation was taken out of the psalm, and one of the most comfortable places of all the Psalme. Christ by not standing in Disputation about the words and meaning of the text, commendeth to vs the safest and wisest way to make answere in such like cases. Our Saviour would warne vs, that the psalme 91. is not fit matter for vs to studie on, when we are on the top of the pinacle: he therefore chooseth a place of a contrarie kinde, to counterpoise himselfe, standing in that tickle place.

The Law (we know) is a great cooler to presumption. If one tamper much with the Psalmes, beeing in the case of confidence, hee may make the fier too bigge. Faith is the fier which Christ came to put on the earth, and it is seated betweene two extreames, Distrust, and Presumption. Distrust is as water to it, which if it be powred on in abundance, it will make it to be smoaking flaxe, or vtterly quench it: Presumption (on the other side) is a

H + gun-

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gunpowder to it, which being thrown into it, it will blowe it vp, and make it flye all about the house. Christ was to take heede of ouer-heating his faith, *Luther vpon the Galathians* saith, the 91. Psalme is no meete studie for manie mens humors in our dayes : they had more need of a corosiuē, to eate out the soare of the roote and bottomē.

Now to the Answer, which consisteth of sixe poynts. First, what it is to tempt God : secondly, wherein : thirdly, the manner how : fourthly, this proposition, *Thou shalt not tempt* : fifthly, the reason why wee may not : sixthly, though he be our God, and we on the pinnacle, these be no arguments for vs to presume.

I.

First, whosoever will not vse such ordinarie means as God hath appointed, tempteth God : if hee vse extraordinarie, (as heere the Diuell would haue Christ doo) when no body went about

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about to thrust him downe, wilfullie to haue cast himselfe downe; were great madnes: or when a man hath a faire paire of staires to go downe by, to call for a Cherub to carrie him, or for the winde to flye downe, *Psalm. 18. 10.* were great wantonnes.

There is an humor in man, that we are all giuen vnto by nature; to bee meruailous desirous to trie conclusions, in matters that are rare, and vknown vnto them; contemning things common, and to be fond after strange nouelties. It was told them as plaine as could be, that they should not reserue of the Manna till morning, and they needed not to haue reserued it, they had flesh euerie day: and yet forsooth they would needes keepe it, if it were but for an experiment sake, to trie whether it would stink or no, *Exo. 16. 20.* And though they were forbidden to gather on the Sabaoth day, and on the euen had enough for two dais, and it was told them they should find none; yet they must needs try. When
a thing

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a thing cannot bee had without great
|| difficultie, it is our manner to haue a
|| vehement longing after it, as when
|| *David* was in a holde, and the Garri-
sons of the *Philistines* were in *Berthe-*
lem, then beeing thirstie, no water
would serue his turne, but that in *Be-*
thelem, 2. *Sam.* 23. 15. But when three
mightie men, had broken into the host
of the *Philistines*, & had brought him
of it, he cared not for it.

II.

For the second, wee are to knowe,
that where neede is, (as the Heathen
speaketh) there a man maye commit
himselſe to the prouidence of God, &
relie vpon him. For wee haue heard,
|| that where the meanes faile vs, God
|| hath yet in store his foure preroga-
|| tiues: therefore when it comes to a
|| dead lift (as wee say) then to haue a
|| strong confidence in GOD, is thank
|| worthie: and it is the practise & pro-
|| pertie of faith, to say boldly with *A-*
brahams when he saw nothing present,
that

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that euen on the hill God wil prouide,
Gen. 22. 14. When our enemies are be-
hinde vs, and the red sea before vs,
then to looke for a way through the
sea, and to expect Manna out of hea-
uen, and water out of the rock, is much
worth. So our Sauiour, when he and
his companie wer in the desert, where
no meate was to be had, fed them mi-
raculouse: but beeing neere to the
towne where they might haue it, hee
dismissed them. When *Elias* was in
distresse, & all meates failed him, then
the Angell brought him meate, *1. Ki.*
19. 6. When *Hagar* and *Ismael* were
in the wilderness, and the water in the
bottle spent, and shee in great heau-
nes, then G O D comforted her from
heauen, *Gen. 21. 17.* When the *Israe-*
lites were in the desarts, then they had
an Angell to lead them, *Exod. 23. 20.*
When *Sidrach*, *Misach* and *Abednago*
were cast bounde into the fierie For-
nace, then God sent them an Angell
to be their deliuerer, *Dan. 3. 38.* And
so when *Daniel* was throwen into the
Lions

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Lions den (not when he put himselfe in) God sent his Angell to stoppe the Lions mouthes, *Dan. 6. 22.* When we are *deserti in deserto*, and all meanes faile, it is time to trust in God, as *Iob* did.

Our conuerſation therefore muſt be without couetouſnes, and we muſt be content with thoſe things that wee haue: for he hath ſaid, he wil not faile vs, nor forſake vs, *Hebr. 13. 5.* This is out of the compaſſe of tempting God, and this is aſmuch as the pſalme could warrant him to look for. Looke vpon it, and you ſhall ſee, that it expreſſeth ſuch dangers, as could not be preuented by mans care & induſtrie, as, *from the ſnare of the hunter, v. 3.* who uſeth to lay it ſo as we cannot ſee it to auoyd it. *Vers. 5. Thou ſhalt not feare the arrowe that flyeth by daye.* An arrowe (we know) will reach a man far off before hee bee aware. And ſo throughout the Pſalm, they are things out of our defence, therefore they neede Angells helpe: but when wee haue

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haue meanes to help our selues, Gods omnipotencie is for the time discharged. *Eurychus* that fell out of a windowe by heauines of sleepe, was restored to life by *Paule*, *Act. 20. 9.* This then is Christs answere, If there were no stayres, and hee must needs goe downe, it were a good Scripture to meditate on.

III.

Thirdly, as it is a poynt of Gods power to helpe without meanes : so hath hee in his wisedome appoynted means : there be degrees, wherby we ascend to the effect: they are as a pair of staires. Where these are, we must vse them ; but when hee offereth vs a strange signe, it is scrupulous & foolish nicenesse to refuse it. As, when God bad *Ahaz* aske a signe, *Esa. 7. 12.* and he would not for tempting God, he was too precise, he was but an hypocrite. *Moses* asked a signe & had it, and God was well pleased with it. And so did *Gedeon* also, to assure him selfe

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selfe of deliuering *Israel* by him, *Iud.*
6.36.

In great, weightie, and extraordinarie callings, it was allowable to request a signe: but when there is no neede, or when there bee other-wise sufficient, as *Mat. 16.1.* where manie myraeles wer daylie done before their eyes, and where (though they had neuer so manie more) yet they would not haue beleueed on him. Such were the Scribes and Pharisies, that for euerie trifling occasion, must haue a signe from heauen. Thus to grate vpon Gods omnipotent prouidence, is saucie malapertnesse. For ordinarie matters, there be ordinarie meanes to serue our turnes: and for extraordinarie, there be extraordinarie wayes and means reserued, that we need not let fall our trust in matters corporall, we all confes there be meanes, as they which will not worke, may not eate, *2. Thes. 3.10.* in warfare there is no victorie to be hoped for, without fight, building of rampiers, and making of dartes

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dartes and shields, 2. *Chron.* 32. 5. one-
ly in spirituall matters we think to do
well enough, though wee neuer put
too our endeauour; we lay all vppon
God, and trouble not our selues.

There is but one degree or step in
all Christianitie; it is no more but out
of the font to leap straight into hea-
uen; from predestination, wee leape
straight to glorification: it is no mat-
ter for mortification, there be no such
meane degrees. But Saint *Paule* tells
vs, it is so high, that we had neede of a
ladder, in which be manie steps: inso-
much, as he puts a *How* shall to euerie
step, *Rom.* 10. 14. *How* shall they call
on God on whom they haue not beleueed?
&c. There must bee calling on God,
beleeuing on him, hearing his word:
there must ordinarie meanes, & there
is a ladder of practise, aswel as of spe-
culation or contemplation 2. *Pet.* 1. 5.
Ioyne vertue with your faith, & with
vertue knowledge, and with know-
ledge temperaunce, and so patience,
godlines, brotherly kindnes, and loue:

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if these things be in you, you shall not be idle and fruteles in the knowledge of Christ: for hee that hath not these things, is blinde: he goeth blindfold to the wood, and may chance hap beside heauen, or step besides the ladder. A great manie say as *Balaam* did, *O let my soule dye the death of the Righteous*: but they care not for liuing the life of the righteous. Hee went but blindfold, he knew not the Angel that stood with a sword drawn in the way, but would haue gone vppon it, if his asse had been so foolish. A great manie thinke that presumption, in being secure of their saluation, is good diuinitie. *Balaam* thought he went well, when he went on the poynt of a naked sword. So, one entised by the flatterie of a harlot, thinkes hee goes to a place of great pleasure: but he goeth as one that goeth to the slaughter, & as a foole to the stockes *Prouerbe. 7. 22.* Those whom it pleaseth God to haue partakers of his kingdome, hee puts them in mind to remember their
Cre-

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Creator in the dayes of their youth,
before the euill dayes come : hee gi-
ueth them the grace of timely repen-
tance, and suffereth them not to de-
ferre it till the last cast, and then to
think that with the turning of a pinne
(as it were) they shal with a trice be in
heauen, with *Elias* in a whirle-winde.
Augustine saith, *Wee may in some cases*
aduise men to haue great hope that they
shall bee saued : but in no case giue them
warrant of securitie. So, in *Ephes. 5. 6.*
This we know, that no whoremonger nor
uncleane person, hath anie inheritaunce
in the kingdome of heauen. Let no man
deceiue you through vaine words, he that
doth righteousness is righteous, and hee
that doth vnrighteousnes, is of the diuel.
Io. 3. 7. Now therefore to neglect the
hearing of the word, or when he com-
meth to heare it, to clap downe in his
place without desire or mind to beare
it away, thereby to be bettered in hys
life ; and without purpose after by
meditating on it, to chewe it, and so to
kindle a fire within himselfe, whereby

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it may bee digested, and turned into
the substance of the minde: this is to
tempt God: so also to beare a greater
countenance, and make more
shew of holines than indeed is in one,
is to laye a greater yoke on himselfe
than he neede, as *Act. 15. 10.* is a temp-
ring of God. Againe, he that sinneth
must looke for euill to followe, *Psal.*
91. 10. he therefore that sinneth and
yet thinketh to scape punishment,
tempteth God.

They that by often experience
haue found, that such and such things
haue been to them occasions of sin-
ning, and yet will presume to vse the
same againe, tempt God. And those
which set vp their Idols in their heart,
and put the stumbling block of ini-
quitie before their face, *Ezech. 14. 3.*
& yet think not they sin, such tempt
God. He that comes to aske forgiue-
nes of God, and will not perfourme
the condition in the Lordes praier,
that is, Forgiue others, tempts God.
Generaly, he that seeketh for good of
God,

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God, & will not performe that which he is to doo; or doth euil, thinking to escape scot-free, without endeuoring to auoid or resist it, both these tempte God: and to these two may all other be referred.

IIII.

The 4 is, wee must not at all tempte god at no hād: we must not think but God is able to bring water euen out of a rocke, *Nu. 20. 11.* when there is nothing but rocks and stones: but when we may hope to finde it, we must dig for it. So when the soile wil bear corn, we must till it. When *Elisha* was in a little village, not able to defend hym from the *Affyrians*, he had chariots, & horses of fire to defend him, *2. King. 6. 17.* but when hee was in *Samaria*, (a strong walled Citie) then when the king of *Israel* sent to fetch his head, he said to those which wer with him, *Shut the doore, vers. 32.* Christ in the wilderness myraculously fed manie: in the Citie hee sent his Disciples to buy meate, as *Iohn. 4. 8.*

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In the beginning, when the Gospel
was published, there wanted sufficient
men for the purpose: the Apostles
had the power, as appeareth *Actes. 8.*
29. that on whom-soeuer they layed
hands, he receaued the holy Ghost, &
was straight able and meet to preach
the Gospell: but after, euerie man to
his studie, *1. Tim. 4. 5. These things ex-*
ercise, &c. Wee see, that notwith-
standing *Paule* was tolde by an Angel
that there should bee no losse of anie
mans life in the ship, yet he caused the
mariners to cut the ropes, and to cast
Anchor, *Actes. 27. 23. 24. 29. 30. 31. 32.*
nay, when some would haue gone out
by boate, hee would not let them: so
here Christ answereth, that howsoe-
Angells attend on him, hee may not
tempt God.

V.

Now followe the reasons why wee
may not tempt God. There be two
sorts of tempting: the one, by igno-
rance;

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rance ; the other by vnbeliefe. It is the manner of Surgeons , when they are to dresse a wound, and know not how farre, nor which way it goeth, to tent it : In the same manner is God (after the manner of men) said to tempt vs, sometimes to prooue what is in our harts, and whether we will keepe hys commaundements, *Deut. 8. 2.* as hee did the *Israelites* fortie yeeres. To this end he both made them hungrie, and fed them with Manna. We sometimes tempt God, as if the arme of his power had receiued a wound, or his eye a hurt, as if he could not helpe or discern our wants, aswel now as before, because he brings vs not water out of the rocke, *Num. 20. 10.* but such myracles now are not agreeing with his will , which must content vs : hee will haue mercie on whom hee will haue mercie, *Rom. 9. 19.* and we must not despise the riches of his bounteousnes and patience, and long suffering, which leadeth to repentaunce, *Rom. 2. 4.* The Lords hand is not shortened,

I 3

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tened, that it cannot saue; nor his eare heauie, that it cannot hear, because he doth not reprocue vs, we thinke him like vs, *Psa. 50. 19.* When god holds his peace, we think his tounge is cut: *but I wil not alwaie hold my peace, saith God, Mal. ult.* But how shal I knowe this? say me now adaies, as *Zacharias* knew his wife was with child, *Luc. 1. 18.* who (when he would not belecue the Angel that told him so, but would needs haue a sign, was stricken dumb, *Behold thou shalt be dumb til the day.* Here is a signe for incredulitie: he had been as good haue beleueed without a signe.

The second kind of tempting, proceedeth of ouer-much familiaritie, when as we thinke wee may bee bold with God, and that hee will take it in
|| good part, and therefore wee will put
|| him to it, (as we say) we will try both
|| him and his Angels, what mettall is in them, and what they can doo. Wee are to thinke vpon the name of God, as of a heauie and weightie thing, that is not vpon euery small occasion to be
taken

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taken vp and remooued. We are not to accompt it as a feather, that wee may lightly tosle vp and down at our pleasure: & euen so are we to esteeme of the mercie of God. It is not to be aduocated vpon euerie vaine trifle, for that were to vse God as wee are wont to vse our Iuglers. Come on let vs see what you can doo, shewe vs a myracle, say they, *Exodus chap. 7. ver. 11.* So *Herode* desired to see Christ, that hee might see some myracle of him, as in the thirteenth of *Luke*, the eight verse. It is a heauie case when men stand thus affected toward God, when afterwards in the two & twentieth of *Luke*, verse 64. they blindfolded him, and bad him read who stroke him. We our selues wold not be so vfed, wee could not endure to see our friends vfed so: how much lesse ought we to vse God in that manner? especially, that attribute qualitie, or property of God, which of all others, hee would haue to bee most magnified, that is, his mercie?

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Hee must needes take it verie hainouslie, to see that abused, since (of all the rest) hee makes most accompt of it. Howsoever he could be content to serue, yet would he not be a seruant to our sinnes in anie case, *Esay. 43.24.* especially not to be made a pack-horse (if I may so say) for our sinnes to lay load on, euen till his backe ake. Hee saith by *Amos, chap.2.ver.13.* that hee is prest vnder vs, as a cart is prest that is vnder sheaues. Let vs not make a dung-cart of Gods mercie, let vs forbear him that seruice of all other.

VI.

The 6. is, that none of these *Dominū Deum tuum*, neither *Lord*, nor *God*, nor that he is thine, are fit arguments to prooue, that we may presume vpon him. The diuell belike had perceaued, that there was some acquaintance betweene Christ and God, and peraduenture had said vnto him, you may bee bold with him, and with his
An-

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Angels. What? he is your father, and
(as *Cesars* daughter answered) that
though he forget himself to be *Cesar*,
yet do not you forget to be his sonne.
No saith Christ, these be no good ar-
guments to make one presume. As
for *Dominus* wee will all graunt (I am
sure) there is smal matter of presump-
tion in that. In *Deus* there maye bee
some more colour: but yet vemie little.
It is no good dealing with one that is
mightier than our selues, least he hap-
pen not to take it in good part, but fal
to earnest, and so wee feele the smart.
Wee were not best make sport with
Sampson, least he pull the house about
our eares, and so make vs pay dearlie
for our pastime. *Paule* saith, Doo wee
prouoke the Lord to anger? are we stron-
ger than he? *1. Cor. 10. 22.* If wee will
needes tempt, wee were best tempt
with our matches. Ther is no dealing
with fire, for it will burne all that tou-
cheth it. *Heb. 1. 7.* his Angels and Mi-
nisters are a flame of fire: but *Heb. 12.*
29. it is said, Our God is euen a consu-
ming

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ving fier. Indeed, if he were like *Dagon*, the *Philistines* God, he might be set vp and taken downe, and we might breake his neck & hands at our pleasure: but being the strong and mightie God of hoasts, wee were best take heed how we deale with him.

Thum, what say we to that? An vngracious childe might make that an argument of presumption: but whosoever is of anie good nature, will make it an argument of the contrary. *Isaack* was *Iacobs* father, but was *Iacob* more bold to abuse him for that? No, but rather more timorous, *Ge. 27.* *My father* (saith he) *may chance feele me; & so I shal seem to him a mocker, & so bring a curse on me, and not a blessing.* Is God merciful? yea truly, *Mercy is with thee,* but that thou maist be feared, *Psa. 130. 4.* Wee maye not abuse his mercie, as to sinne, that grace maye abound, *Rom. 6. 1.* Is hee bountifull and long suffering? We must therefore the more feare to displease him. When the *Pharases* tempted him, and would aduenture their
their

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their soules in seeking a signe, it is said
Mar. 8. 11. Christ sighed: & why did
he sigh? Because GOD fware in his
wrath, that they should neuer enter
into his rest, whose fathers tempted
him in the wildernes. *Psal. 95,* What
rest? He dooth not meane the rest in
the Land of *Chanaan* onely, but that
which shalbe in the kingdom of God.
Heb. 3. 10.

These two temptations of the di-
uell, may fitly be compared to those 2.
rockes, betweene which *Jonathan* was
to passe, which are said, *1. Sam. 14. 4.*
to be sharpe: one is called *Borez*, which
signifieth dirt; the other *Senek*, which
signifieth a bramble, or some sharpe
pricke, betweene which, hee and his
Armor-bearer were faine to clamber
vp, *ver. 13.* Betweene two such rocks
lyeth our way, that is, Presumption,
and Desperation: therefore blessed is
he that so loueth God, that he can be
content to creepe on hands and fette
to him.



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Matt. 4. Ver. 8. & 9.

Againe, the Diuell taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glorie of them.

And saith vnto him: All these things will I giue thee, if thou wilt fall downe and worship mee.



AT the first ouerthrow, we had the first *Againe*: and when Christ ouerthrewe him then also, yet would not the diuel leaue then neither, but hee commeth with his second *Againe*: he comes againe and againe. The first *Againe*,
was

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|| was an argument of his courage and
|| stomacke: this second, is an argument
|| of his importunitie.

The first repulse could not driue him away, nor the second neither, no, nor this third for altogether: for *Luke* saith, *He departed for a season, Lu. 4. 13.* So that as *Christ* saith, *John 16. 16. After a while ye shall see mee, and after a while you shall not see mee: so saith the diuel also, After a while you shal not see mee, & againe after a while you shal see me.* Which teacheth vs this lesson, that it is not enough to haue preuailed against his temptations twice or thrice, & so become secure: but we are alway
|| to stand vpon our gard, knowing how
|| the diuel wil successiuelly, euery turning of a hand, be with vs; & that while we liue, we shall neuer be at rest with him: or if he tempt vs not, we shalbe in as bad or worse case. For so long as the Lord left other Nations among the *Israelits*, to proue them by, & to be pricks to their sides; it wēt wel inough with them, *Iud. 3. 1.* but when they began

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gan to liue in some security (hauiing
for the most part subdued them) then
grew they to mutuall dissention. It is
the greatest temptation, to be without
temptation. Therefore *Paule* had the
messenger of satan to buffet him, *2.Co.*
12.7 for then followes the pressing of
God by praiers. But whether we ioyn
hands with satan, or resist him, we shal
be sure he will set vpon vs, & try by
faire meanes what he can doo; or if we
say nay, yet in the end he wil weary vs
as *Dalila* did *Sampson*, *Jud. 16. 16.* who,
because she was importunate, his soul
was pained to the death, & thē he told
her: or if we wil be obstinate in reject-
ing his temptations, giuing him at the
first a peremptory refusal: then he wil
go another way to work, as to imagin
som deuise against vs, & smite vs with
the tongue. *Je. 18. 18.* he will be rough
with vs. If none of these will preuaile,
he will perswade vs, wee must be like
other men, & that is as profitable or
plesant to vs, & then say *Samuel* what
he can, we will haue a king, *1.Sa. 8. 19.*
And

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And whē we haue yeelded once, then goes he to fetch companie, and takes vnto him seauen worse spirites than himseife, *Luc. 11. 26.* So the last state of that man is worse than the first. Giue but an inch, and he will take an ell: if he can get in but an arme, he wil make shift to shooue in his whole bodie. As we see, if the poynt of a nayle haue once made entrie, the rest will soone in.

We see an example of his encroaching euen in *Dauid*, *2. Sam. 11. 4.* after he had once made him commit adultrie by some meane degrees wyth *Bethsheba*, see how hee tolls him on from one wickednes to another. She was with childe, her husband beeing in the seruice of God and the King, was by the King murdered to hide her shame, and satisfie his lust. So did he drawe on *Peter*, first hee made him follow a loose off; secondly, flatlie to denie Christ; thirdly, to forswear him; and fourthly, to curse himselfe if he knew him.

The

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The Hebrue Writers note, that the Diuells name *Belzebub*, signifieth a great flesh flye, or a master flye: flap him away neuer so often, hee will still flie thether againe. So the diuell wyll neuer cease molesting vs, till the smoking flaxe be quite quenched, and the brused reed cleane broken, *Esa. 42. 3.*

First, he twilts certaine smal threds together, and so makes a little cord of vanitie, to drawe vs vnto him: afterward with a cart-roape or gable of iniquitie, he seekes to binde vs fast vnto him for starting; either by the vice of lust, or of enuie, or at least couetousnes. But if all should faile, pryde is sure to hold. *Oh Lord, I thanke thee, I am not like such and such, nor like this Publicane (a degree further) nor lyke this Pharisee, Luc. 18. 11.*

This may be a good caueat vnto vs, that we stand alway vpon our gard, & that we be sure that wee make strong resistance in the beginning, and break it (if we can) while it is but a whipcord. And to vse the like pollicie in a

K good

*11. 2. Hamer Head
+ Hamela
Head 17. p. 686*

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good matter, that the King of *Egipt* did in a bad; who tooke order that euerie male childe should be killed, to keepe the *Israelites* downe betimes: & against the succession of temptation, to entertaine the succession of prayer.

Now to the matter. The Diuell deales as with a Citie. In the first he tells him, he must be famished, except hee can turne stones into bread. Secondly, he comes to make a traine of Scripture to intrap him. Now hee comes to the ordinary meanes of dealing, that is; when men striue about anie thing, and both parties are loath to yeeld, there will be some parley of composition and sharing betweene them. So here, the diuell seeing that he cannot ouer-throw his faith, offereth him to compound: and (on hys part) hee is content to giue Christ all the Kingdomes of the world, if our Sauour (for his part) will but fall downe, and worship him.

The diuel before came disguised in
the

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the shape of a male-content, as that Christ should bee in such hunger. Next, he came in the habite of a Diuine, and that verie demurely, with his Psalter in his hand. Now he comes in all his Royaltie, like the Prince of this world, as he is so called, *John 4.30.* Hee dooth not stand pelting wyth Christ, but goes roundly and franke-
lie to worke: hee offers all that hee hath, (and that is no small matter) to bring Christ but to one sinne, that so hee might ouer-throwe all mankinde.

He comes no more now with *Si filius Dei es*: for that we see is here left, he would not haue him thinke on it, hee would haue him now *filius seculi*. This is called by Saint *Paule*, the bewitching Temptation, whereby men become so foolish, as that after they haue begun in the spirite, they wyll ende in the flesh, *Galath. 3.3.* Where the Diuell cannot preuayle, eyther by our owne concupiscence, or by hys enticings: hee will see what hee can

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|| doo with his Dragons taile, and by
|| that meanes (say the Fathers) hee did
|| more hurt, than by the other. Secondly, his taile is said to drawe downe the third part of the starres of heauen, and to cast them to the earth. *Apoc.*
12.4.

Wee are heere to consider, first the preparation that the diuell makes, by taking him vp to an high hill, to make the offer *vers. 8.* Secondly, the temptation it selfe, *vers. 9.* Thirdly, our Saviours answere, and the shield he opposeth to it, *verse 10.* Fourthly, the issue of the conflict, the victorie, *vers. 11.*

In the first we are to consider, first the diuells methode : secondly, the place and ground : thirdly, his pollicie, in not onely telling what he would giue; but in shewing thereof: fourthly, the things themselues which hee offers, which are two; the kingdome of the earth, and the glorie thereof.

First

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L

First, of his methode. *Ephes. 4. 14.* we are warned not to be wauering, & caried about with euerie wynd of doctrine, by the deceit and craftines of men, whereby they lye in waite to deceiue. Craftines and deceit then, be the instruments which the Diuell vseth; he brings Christ from the Wildernesse to the Temple, and from the Temple to the Mountain, to destroy the Temple, which Mountain is prosperitie. So in aduersitie wee vowe to God, that we will serue him; but after helpe, we breake it.

II.

Secondly, the lyst wher this temptation was vsed, was the Mountaine. The reason why hee chose this place rather than anie other, is the fitnes of it, in regard of the prospect. The wildernes (we know) was a melancholie
K 3 place,

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place, and in no wise fit for this temptation, so, neither was the pinnacle: for besides that it might haue hindred the working of this temptation, beeyng the pinnacle of the Temple; the prospect was not good enough. For though it were high, yet there were diuers hilles about *Ierusalem*, vvhich would haue hindred the sight of manie things. And though *Sion* were a mountaine, yet in respect of Mount *Hermion* and *Lybanus*, it is sayd to bee but a little one, *Psal.* 42. 6. and *Psalms.* 68. 16. *Basan* is said to be the great hill. Therefore, as ^{God} good chose a conuenient hill, both for height and neerenes, where hee might behold the whole Land of *Chanaan*, *Deut.* 32. 49. So here the Diuell chose an exceeding high mountaine, wher a high minde might best take view and contemplate: such, where his horizon might be as spacious as was possible, & where his sight might not be hindered by any meane object.

Third-

III.

Thirdly, he sets before his eyes al the kingdomes of the earth. There is nothing so soone entised & led away, as the eye: it is the Broker betweene the hart & all wicked lusts that be in the world. And therefore it was great follie in *Ezechias*, to shew his roabes and treasure, *Esa. 39.2.* as he was told by the Prophete: it stirred vp such coales of desire in them that sawe them, as could not bee quenched, till they had fetcht away all that he had, and all that his Auncestours had layd vp euen till that day.

It is the wisedome that is vsed nowe a dayes, when men would haue one thing for another, to shewe the thing they would so exchange: as the buyer sheweth his money, and the seller his wares in the best manner that hee can, each to entice the other (by the eye) to the desire of the hart.

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It is the diuels ancient sleight, he wold
|| not go about to perswade the matter
|| in words, till he might withall present
the thing to the eye.

So he dealt with *Eue*, *Gen. 3. 6.* First
he shewed her how pleasant the frute
was, and the woman sawe it. So the
cause of the deluge was, *Gen. 6. 2.* that
the sonnes of God saw the beautie of
the daughters of men. *Achabs* seeing
of *Naboths* vineyard, *1. Kin. 21. 2.* for
|| that it laye neere his house, was the
|| cause of all the mischief that follow-
ed. This same foolish vanitie of appa-
rell, (whereof I haue giuen so often
warning out of this place,) comes
from hence. *I saw a fine Babilonish gar-*
ment, and desiring it, I tooke it, saith A-
chan, Iosua. 7. 21. So the seeing of the
brybe, blindeth the eyes of the Iudge,
Deut. 16. 19. So still the sight of the
eye, allureth the hart to desire.

The Heathen man therefore wish-
|| ed, that vertue and honestie might as
|| well bee seene with bodily eyes: for
then he thinketh, that *Admirabiles a-*

more

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mores excitarent sua. So if we could as well see that which God hath for vs, as that the diuell here offereth vs: we would not regard the diuels largesse.

Moses and the other Patriarchs saw him which is inuisible, which had provided a better thing for them: therefore he refused to bee called the sonne of *Pharaohs* daughter, *Heb. 11. 27.* and to enioy the pleasure of sinne.

But you are not so to take it, as though it were a thing simplie ill to behold such things, or to looke on a cup-board of plate, or to stand on a pinnacle, it is dangerous, but no sinne; especially, it is vnfit for an vnstayed & an ungouerned eye. Therefore *Lot* & his wife were forbidden to look back at the destruction of *Sodome*, *Gen. 19. 17.* To *Abraham* it was left at large, without anie restraint: for that he was a man of better ruled affections. For as there must be one without, to take view and to entice: so must there bee one within, to hearken to it & to condescend. Be sure of that within, that it

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it be vpright: and then thou maist the
the better looke with that vvhich is
without. But euer bee warie, for the
rinder of thy nature will soone take
fire.

Iob said chap. 31. ver. 1 he made a co-
uenaunt with his eyes: Why then
should he thinke on a maide, and that
he had not been deceined with a wo-
man, *vers. 9.* and that his hart had not
walked after his eye? *ver. 7.* *Paul* knew
how to vse want, and how to vse a-
bundance or plentie, and how pouer-
tie: both to be full, and to be hungry:
he had stayed affections, *Phil. 4. 12.*

IIII.

Omnia Regna. This was no small
offer, but euen all the wealth and ho-
nour that may be: two such things as
are most vehemently desired of all
men. So that as *Ierome* saith, *Præ auri
sacra fame nihil sacrum.* The desire
thereof also is so vnsatiable, that it is
like the dropsie: which, the more ly-
cour

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cour is ministred to it, the more it thirsteth: it is perpetuall & vnnatural. The lesse time a man hath to liue, and so needes the lesse: the more hee couets to abound. These two doo neuer wexe olde: of all vices, graye haire doo neuer grow on these. This is the bayte the diuell layd for Christ, and layes for youth, and mindes lasciuiouslie giuen, he layes a bayte on liue flesh: to cholericke natures, he ministreth matters that may encrease their wrath: for melancholie, he laies baits of enuie: and so for euerie one, according to their naturall inclinations and humours, such baytes as may entice them soonest. Which if hee can get them once to swallow his hooke that is within, it wil hold them sure enough, and by his line hee will drawe them to him when he list, so that hee cares not to let them playe with the line: then though hee goe to 20. Sermons, it is no matter: with an apple he caught *Adam* and *Eue*, and all their posteritie.

Well,

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Well, we must be as children, weaned
from this world, though it bring weeping with it, *Psalm. 131. 2. Genes. 27. 38.*

When *Eue* was Ladie and Mistres of all the world; yet, because there was a Godship, a higher degree than hers, she was not content. Princes, because they can goe no higher by any earthly dignitie, aspyre to bee Gods, and so would bee accounted; as was said to *Herode*, that it was the voice of God, and not of man. But, as they that are aboue, can abide to haue no equalls, but will bee alone by themselves: so they that bee below can abide no superiour. As when *Saul* was chosen by lot from amongst the *Israelites*, to bee king ouer them, some wicked men said, *There is a goodly wise King: nay, I would I were King, I would they might come to me for iustice* *1. Sam. 10. 27. 2. Sam. 15. 4.*

Euerie one hath this conceit of himselfe, that he is worthier to beare rule, than they which are in authoritie: not so

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so much as the sillie Fur-bush, but it thought it selfe a fit person to make a King, *Judg. 9. 15.* & the Thistle would haue the Cedars daughter married to his sonne, *1. King. 14. 9.* The Spider, a silly poysonfull thing, wil yet be in the top of the Kings Pallaces, *Pro. 30. 28.* The Gourd start vp in one night, and was gone in the next. *Ion. 4. 6.* Goodly Zebedeus wife could finde no lesse thing to aske of Christ, for her two sonnes, that came the last day from the cart; but that the one might sit at Christes right hand, and the other at the left in his kingdome, *Mat. 20. 20.* Balaam could neuer thinke his Asse went halfe fast inough, when he rode towards preferment, *Num. 22. 17.* The Disciples also longed for the kingdom of *Israel* to be restored.

The diuell did not shewe all his kingdome to *Saul*, when he was coming from keeping his fathers sheep, *1. Sam. 9. 24.* and *Samuel* feasted him: nor after *Saule* was chosen King, *11. 5.* and he followed his cartell: neyther did

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did he shew them to the King, bidden
to *Abfaloms* sheep-shearing, *2. Sam.*
13. 24. nor at such times as Princes
withdraw themselves to bee priuate,
Dan. 6. 18. but he shewes them at such
|| time as they are in their greatest glo-
|| rie and ruffe, when kingdomes were
|| growen to the top of iollytie and ma-
iestie, as the kingdome of *Israel* was in
Salomons time : and chooseth such a
time, as when they were in most tri-
umph and pompe, as they were wont
to be at the day of the Kings birth or
inauguration, *Ose. 7. 5. Cant. 3. 11.* or at
a Coronation, or at the receiuing of
Ambassadours ; or at the entertaining
of forrein States, as when the Queene
of *Saba* was in *Salomons* Court. *1. Kin.*
10. To conclude, hee sheweth them
not when they are in base estate, but
when they are in greatest pompe,
Act. 25. 23.

Now come we to the second point:
to wit, the temptation it selfe : *En hæc*
omnia tibi dabo, vers. 9. Hauing prepa-
red

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red Christs minde (as he thought) by shewing him that he wold giue him: now he comes in with a short and pittie oration; *All this will I giue thee.* Heere thou seest all thou canst wish for: without thee shall no man lift vp his hand or his foote in all *Egipt*, as *Pharaoh* said to *Ioseph*, *Gen. 41. 44.* so as he might make all Captaines, & giue to euerie one fields and vineyards, *1. Sam. 22. 7.* that hee maye say to euerie one what he list; *Speakest thou to mee?* Seest thou not that I haue pouer to crucifie thee, or to let thee goe? *Iohn 19. 10.* that his fauour might rayse a man so high, as *Haman* was exalted aboue all the Princes, *Hest. 3. 1.* and his disfauour, or the least word of his mouth quite ouerthrowe him, as *Haman* was *verse. 7. 8.* by picking some small quarrell against him.

But this is not all neyther: for this same garish apparell, wherein manye doo delyght, is contayned vnder this *Hæc omnia*: Not onelye embroydered with golde, but
euen

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euē gold it selfe, and smells of the finest sent, *Psalme. 45. 8.* and *9.* And as for the delights of the flesh, if he can see anie that delight him better than other: it is no more than with *Dauid* *2.Sam. 11. 4.* to send for her, and haue her, she was straight at his commandement. Neither must any say, it was vnlawfull: no, not *Iohn Baptist*, if hee loue his head, *Mark. 6. 17.* Hee may commaund what he list; if any gainsay it, he may dispatch him out of the vway: for hee maye kill and wound vvhom he list, *Dan. 5. 19.* hee maye commaund all mens tongues, *2.Sam. 14. 10.* that they dare not once open theyr mouth to speake against him. Nay, he shall haue all mens tongues & pens readie to extoll all that he doth, and say; The King is like an Angell of God, *2.Sam. 19.* or that it is the voyce of God, and not of man, *Act. 12. 22.*

Why, then to haue all mens hands, feete, bodies, faces, tongues, and pens, this may be vvel said *All*, to haue not onely

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onely one kingdome, but all: to haue all the power & glorie of those kingdomes: here is euen all the kingdome, the power, and the glorie. He comes not after a pelting manner, he shewes himselfe a franke chapman: hee sayth not that *Godlines is great gayne, and a minde content with his lot, 1. Tim. 6. 6.* and wills him to be content with food and raiment, *ver. 8.* He comes not with *fla*, which we shall not once beholde till another world come; and whether there bee anie such or no, may doubt. He shewes him a mount that may be touched, *Heb. 12. 18.* hee comes wyth *hac*, that is, with readie money in hys hand: he not onely offers, but stakes downe, and whereas God saith, that in the sweate of our fore-head we shall eate our bread, *Genes. 3. 19.* the Diuell requires no such thing. This is a donatiue, *Hac omnia dabo*: What saye ye now? Shall Christ take it, or no?

The Heathen man saith, If a man be to violate his faith for anie thing, it is for a kingdome. Christ hath here

L offe-

The sixt Sermon.

offered him all kingdomes, a very enticing bayt : but is there neuer a hook hidden vnder it ? The woman was
|| fine and braue, and had a cup of gold
|| in her hand : but it was full of abomination, *Apoc. 17. 4.* So heere, for all these faire shewes, if you will gain a-
|| nie thing by the diuel, you must wor-
|| ship him: that is the condition annexed to the graunt, it is no absolute gift, the diuell is not so kinde, as to part from all that for nothing. It is such a
|| gift as the Lawyers call *Excambium*,
|| that is, Exchange : I will giue you
|| this, if you will giue me that.

But yet one would thinke it a verie large offer, to giue so great a lieue for
|| so small a seruice : it is but a little externall reuerence, the bowing of the knee ; you may (notwithstanding) in hart think what ye list. Well, we may
|| thinke there was somewhat in it, that
|| the Diuell offered so much for so little, and yet Christ refused it. Indeed Christ had great reason to refuse it : for hee should haue been a looser by
the

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the bargaine. I will stand to it, he had been better to haue yeelded to either of the two former temptations, than to this: hee should full deerely haue bought all his kingdomes, he had bin better to haue cast himselfe dovvne from the pinnacle. For that which the diuell here demaundeth in lieu, is as much worth, as both the glorie of God, and the redemption of man.

Of his glorie, God saith, That hee will not giue it to another, *Esa. 42. 8.* If to no other, then not to the Diuell of all other. And therefore the Angel would not haue a burnt offering offered to him, but to God, *Iudg. 13. 16.* The Angell would not let *John* fall downe and worship him, but bad him worship God, *Reuel. 19. 10.* for hee knewe that God was verie iealous of his honour, and stood precisely vpon that poynt. If hee would not impart this honour with the Angells, much lesse would hee with the diuell: for there are degrees in idolatrie, *Roman. 1. 23.*

L 2

It

The sixt Sermon.

It is not so ill to turne the glorye of God into the image of a man, as into birds and beasts.

Secondly, if we looke into the desire that he had to satisfie his auncient enuie, by the destruction of mankind: we must needes commend the diuells wit, in making such a bargain. It had been the best peny-worth that euer was bought. For if wee marke how Christ rateth one onely soule, we may see, how he that to gaine all the kingdomes of the world, shall loose hys owne soule, *Mat. 16. 26.* makes but a foolish bargaine. Then what rate shal be made of all mens soules, if one bee worth kingdomes.

All which had beene lost, if Christ had consented to that which the diuel here requireth: for then he could not haue said, *I restored that which I tooke not, Psal. 69. 4.* By his death he payed the price for the sinnes of the whole World: hee should then haue had a score of his owne to haue payd, & his death

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death could haue beene sufficient but for himselfe onely, If hee had fallen downe, and worshipped him: hee could not haue sayd, that the Prince of this Worlde had nothing to saye against him, *Joh. 14.3.*

Now let vs apply this to our selues.

But wee will peradventure say, the diuell neuer made vs anie such offer: and therefore what needes any admonishment in this behalfe? But I aunswere, though the diuell come not in person to vs, as he did to Christ, yet he comes by his instruments.

When *Balaac* sent to *Balaam*, to come and curse the *Israelites*, and promised him great rewards, *Num. 22. 17.* it was not *Balaacks* messengers that spake, but the diuell vsed them as instruments to speake.

So when *Simon Magus* would haue bought the holy Ghost with money: the Diuell therein tempted the Apostles with Symonie, *Simon* was but the
L 3 trunke,

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trunk, through which the diuel spake,
Act. 8.

Againe, there be some that will say,
they were neuer tempted with King-
domes: it maye well be, for it needes
not, when lesse will serue. It vvas
Christ onely, that was thus tempted:
in him lay a heroicall mind, that could
not be allured with small matters.

But with vs it is nothing so, wee e-
steeme far more basely of our selues:
we set our wares at a verie easie price,
he may buy vs euen dagger cheape, as
we say: he need neuer carie vs so high
as the mount, the pinnacle is high e-
nough, yea, the lowest steeple in all
the Towne would serue the turne. Or
let him but carrie vs to the leades or
gutters of our owne houses, nay, let vs
but stand in our windowe, or in our
doores: if he will giue vs but so much
as we can there see, hee will tempt vs
thoroughly, we wil accept it, and thank
him too. He shall not neede to come
to vs with kingdoms, one kingdome
is too much, what say ye to half a one?

Mar.

The sixt Sermon. 84

Mar. 6.23. No, will the diuell say, I will giue ye halfe of one? If he would come to vs but with thirtie pence, *Mat. 26.15.* I am afraid manie of vs would play *Iudas*. Nay, lesse than so would buy a great sort, euen handfuls of barley, and peeces of bread, *Ezec. 13.19.* and *Prouerb. 28.21.* Yea, some will not sticke to buye and sell the poore for a payre of shooes, as *Amos* in his eight chapter and sixt verse speaketh.

When he commeth then to tempt vs, hee may abate a great deale of this that hee offers Christ: he may stryke out *Omnia*, and *Hec* too, and in stead thereof put in *Hoc*, and say; Holde, yee shall haue this to worship mee, I will giue ye no more. I feare me wee will make short woorke, and take it, *Hoc aliquid*, a matter of halfe a crowne or ten groates, a paire of shooes, or some such trifle, will bring vs on our knees to the diuell.

Is there a pretie commoditie to be
L 4 had?

The sixt Sermon.

had? It makes no matter for breaking
faith and promise. This is that that
makes the diuell so good a husband
|| and thriftie, and to goe neere hand:
|| what neede he giue more, when so lit-
|| tle will serue? whereas, if we wil stand
|| hucking with him, wee might get a
great deale more.

In this temptation (as in the for-
mer) there is both fire to consume our
faith, and a dart to wound our con-
sciences. The fire is the motion of dis-
content, that GOD is either a poore
God, not able sufficiently to rewarde
those that serue him: or else an vn-
kinde God, that will not rewarde the
dueties that are perfourmed by those
that serue him. By this wee come to
say; *Who is the Almighty, that wee
shold serue him? Job. 21. 15.* The wicked
are they that prosper and encrease in
riches. *I haue cleansed my hart in vaine,
for daylie haue I been punished. Psal. 73.*
12. Then this dart makes vs wearie of
well dooing: and then followes, that
we

The sixt Sermon. 85

we will serue the diuell Being discontent with Gods seruice, we vndertake the seruice of his enimie: he requy-
 reth nothing but a little falling down,
 and then if *Simon* shall come, and re-
 quire anye vnlawfull thing at our
 hands, wee are readie (with *Judas*) to
 meete with him, and say; *What wil ye*
giue me, and I will doe it, Mat. 26. 15.
 though it bee to the betraying of
 Christ. The Diuell heere opens hys
 meaning in this Temptation plainly,
 (that he would haue him fall down &
 worship him) with a bare and bolde
 face: before, hee came disguised, and
 spake in parables. His meaning is not
 when he saith *Dabo*, to giue them: but
 to barter or exchange one thing for
 another. It is no gift, but a flat bar-
 gaine: men vse not to account it a
 gift, except it bee without rendring
 backe either money or seruice. If hee
 render here seruice back, he may well
 thinke I haue solde my soule for *Hoc*
aliquid, Mat. 16. 26. He may think, as
Esau sold his birth-right for a messe of
 pottage,

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pottage, *Hebr. 12. 16.* so hath hee sold his soule, his birth-right, and freedom: for we were all bought wyth a price, *1. Cor. 7. 23.* the same great high Priest redeemed vs all with his bloud. No sinnes are so carefully to be taken heede of, as these, that haue annexed to adoration, donation: he hath *Ma-*
|| *lum* with a ioynter. If he should haue
cast himselfe downe from the Pina-
cle, heere is all hee should haue had:
|| they would haue talkt of it, and haue
wondred a while at it.

Well, we must bee thus perswaded,
that God is as well able and willing to
|| reward vs for anie seruice, as the Di-
|| uell, and better too. It is hee indeede
that reigneth ouer the kingdomes of
men, *Dan. 5. 21.* and placeth in them
whom pleaseth him: but when he gi-
ueth or disposeth, hee giueth indeede
|| freelie, exacting nothing backe again,
|| vnlesse it bee such things, as hee were
|| to haue without anie such gift, such
|| things as are due of meere right, with
|| out anie stipulation or hyre. *Iam. 1. 5.*

The

The sixt Sermon. 86

The Diuells *Dabo*, is, as Offices and parsonages are giuen amongst vs; that is, as vsually solde as horses in *Smith-field*. But if we could bee content to giue indeede, let that heroicall minde that was in *Abraham* be in vs, *Genes.* 14.23. that as hee would not take anie thing of *Melchisedech*, so wee will not bee a shooe latched the richer by the Diuell. If hee offer to make vs wealthy, let vs answere him; *Pecunia tua tecum pereat.*

The

1

80

2

3



The seuenth Sermon.

Matth.4. Ver.10.11.

Then Iesus saith vnto him ; Get thee hence behinde me Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the diuell leaueth him, and behold the Angels came, and ministred vnto him.



HE answering of this Temptation, if some had had the answering of it, would haue been *facto*, by the dooing of of the thing that the diuell required: and not in woordes, standing vpon termes

The seuenth Sermon.

termes in disputation. Insomuch, as
|| they wold neuer haue cared for a cu-
|| shion to kneele on : but haue fallen
downe straight on their verye faces,
and haue thanked him too.

If *Balaack* should say vnto any one
of them, *I will promote thee to great ho-
nour, Num. 22. 17.* an Angell standing
in the way, should not hinder them
from going. The manner of flesh &
blood is, in cases of preferment to re-
spect nothing, that maye bring them
out of their conceaued hope or desire
thereof: and therefore whatsoeuer it
is that stands in their way, be it neuer
so holie, downe it shall for hast, to
make the way neereft.

In regard of this, one brother re-
spects not another. When *Ioseph* had
had a dreame of his brethren, & told
it them, all brotherly affection vvas
laid aside, *Gen. 37. 5.* The some and
subiect *Abfalom*, forgetteth his dutie
as to his father, and alleageance as to
his Prince, seeking his life, 2. *Sam.*
16. 11.

The

The seventh Sermon. 88

The mother of *Ahaziah*, *Athalia*, when she saw her sonne dead, makes no more ado, but destroyes all the Kings seed, 2. *King. 11. 1.* *Jehu* makes no bones, nor is abashed at the sight of heapes of dead mens heads, of Kings sonnes that he had caused to be slaine, but addes more murthers to them, 2. *King. 10. 8.* What's a basket full of heades to a Kingdome? And *Herode* stacke not to kill all the male borne children in *Bethlehem*, *Mat. 2. 16.* So that *Gregorie* might well say, *Ambitio est vita, cui etiam innocentes nocent,* such is the vehement desire of a kingdome.

So that a great manie would haue made no scruple at the matter, neither would they haue counted it a temptation, but good counsell. Neither wold so haue cut vp *Peter*, as *Christ* did, to bid him goe behinde him, and turne their backs on him: but they would rather haue turnd their backs to God, & their faces after satan, *Ie. 2. 27. 1. Ti. 5. 15.* and indeed it must needs be, that
either

The ſeuenth Sermon.

either our Sauour was vnwiſe in re-
fuſing ſo good an offer, or elſe the
World (in theſe dayes) is in a wrong
byas.

Our Sauour (we ſee) doth not on-
ly reſuſe the thing: but alſo giues him
hard words, for making the offer and
motion. For he doth not only confute
him here, by ſaying, *Scriptum eſt* : but
he addes words of bitter reprehēſion,
ſaying; *Auoyd Satan*. He might haue
giuen faire words, as hee did before:
but here he ſeemeth to haue left hys
patience. The reaſon why hee vvas
more hot in this, than in the former,
is: for that this toucheth the glory of
God, & the redemption of mankind:
the former Temptations touched but
himſelfe in perticular, as the turning
of ſtones into bread, but for myracle:
and the caſting himſelfe downe, was
but to trie God, what care hee had of
him: But this ſo much toucheth the
glorie of God, as he can hold no lon-
ger. Alſo, his longing to redeeme
man, cauſed the ſame. Neither did he
only

The seuenth Sermon. 89

onelic aunswere the Diuell so : but when his blessed Apostle, who meant friendlie to him, mooued him to the like matter, he rebuked him sharply.

Two causes there are, wherein Christ is verie earnest; one in counsell ministred to him, tending to the impayring of Gods glorie: the other in practises, tending to the impayring of Gods Church, *Iohn 2. 15.* there he was not onely vehement in woords; but made a whippe to scourge them out. And so in the olde Testament, it is sayd of *Moses, Numb. 12. 3.* that hee was a meeke man, aboue all the men of the earth: yet when he came to a case of Idolatrie, *Exod. 32. 19.* it is said he threw the Tables out of his hands, and brake them. And so farre did he loose his naturall affection to his people and Countrey men, that hee caused a great number of them to bee slayne.

And so in a case of the Church, when *Corah* rebelled, *Numb. 16. 15.*

M

then

The seuenth Sermon.

then *Moses* waxed verie angrie: for *Glorie be to God on high, and peace on earth*, is the Angells song and ioy, and the diuels grieve: as on the other side, the dishonour of God, and dissention of the Church, is the diuels ioy, and grieve of the Angels.

Now, besides that hee dooth in woords rebuke him sharplie, he doth no lesse in gesture also: as by turning his backe vppon him, (as it is most like hee did, in saying *Auoyde Satan*) which is such a despightfull disgrace, as if that one should offer vs the lyke, wee would take it in verie great disdain. Which is to vs an instruction, that as there is a time, when wee are to keepe the Diuell before vs, and to haue our eye still vppon him, and his weapon or temptation, for feare least vnawares hee might doo vs some hurt: so is there a place, a tyme, and a sinne, that wee are to turne our backs on, and not once to looke at his temptation.

In

The seuenth Sermon. 90

In affliction, patience is to bee try-
ed: there resist the Diuell, stande to
him, and he will flie from yee, *7 am. 4.*
7. Heere wee are to set the Diuell
before vs. But in a case of lust, or fil-
thie desire, then doo ye flie from him,
1. Corinth. 6. 18. So in the second Epi-
stle to *Timothie*, second chapter, and
two and twentieth verse, wee are ex-
horted to flye from the lusts of youth,
and to follow iustice: there is no stan-
ding to gaze backe on the diuell, and
his temptations.

Now to the Answer: *Scriptum est.*

The disputing or decyding of the
Diuell's Title: that is, whether the
Kingdomes of the earth were his to
giue or no, Christ standes not vppon;
nor vppon this, whether the Diuell
were a man of his woord or no. In-
deede, it might well haue been doub-
ted, whether the Diuell be as good as
his woord: his promises are not *Yea*
and *Amen*, as the promises of God
are.

The seventh Sermon.

are. Wee maie take example by *Eue*,
to whome hee promised, that if they
did eate of the forbidden Frute, that
|| they should bee lyke Gods : but were
|| they so indeede, after they had eaten ?
|| No, but lyke the beastes that perish.
And as true it is, that the Kingdomes
are his.

If the Kingdome of *Israell* had
|| been at his disposition, wee maye bee
|| sure *David* should neuer haue beene
|| King : as well appeareth by the trou-
bles hee raysed agaynst him. No, nor
Ezechias neyther, of all other hee
would neuer choose such. Wee may
see his good will in *Job*, chapter se-
cond verse 7. hee could not onely be
|| content to spoyle him of all that hee
|| had, but also hee must afflict his bo-
|| die : and so vpon the *Gergashites* hogs
in the 8. Chapter, and 30. verse of Saint
Mathew.

The Kingdomes are none of his,
|| but they are committed to him in
|| some sort to dispose, as hee himselfe
saith in the fourth of *Luke*, the 6. vers.
Hec

The seuenth Sermon. 91

Hee hath (as it were) an Aduowson of them, to present vnto them: but yet, not as hee there sayth, to giue to whom he list, but to whom he is permitted.

God must first put all that *Iob* hath in his hands, or els he can do nothing. *Abimelech Iudg. 9.* and *Herode Mat. 2.* came to theyr Kingdomes by the Diuells patent, they bee the Diuells Officers. So wee see daylie in our dayes, that hee bestowes offices, and presents to Churches. So that as *Brensius* saith, Manie haue *Panem quotidianum*, that cannot come by *Da nobis*: they come not to it by Gods gift: yet all the interest that the Diuell hath, is but to present *Pro hac vita tantum*. As therefore it maye bee true, that in some sort they maye bee gyuen hym: so yet, not to dispose as hee will.

It is God onelie that can say so, for his onelie they are absolutelie. *The earth is the Lordes, and all the fulnesse thereof, the round world, and all that*

M 3 dwell

The seuenth Sermon.

dwell therein, Psalm. 24. vers. 1. It is hee (the most high God) that deuidded to the Nations their inheritance, Deuteron. chapt. 32. verse. 8. By him Kings reigne, and Princes haue dominion, Prouerbes. chapt. 8. verse. 15. Hee brought Nebuchadnezzar to knowe, That the most high God bare rule ouer the Kingdomes of men, Dan. chapt. 5. vers. 21. Hee indeede may well saye, Cui voluero, do ea: and to whom soeuer God giueth, hee giueth liberally, and reproacheth no man. Jam. chapt. 1. vers. 5.

The Diuel (we see) exacteth more than the thing is woorth, and restrayneth the benefite of his graunt with vniust couenants. But Christ goes not about to aunswere the Diuell that waye: but by flying to the Scriptures, as to his surest holde. Therefore *David* prayes, that his minde may bee enclined to Gods lawe, and not to Couetousnesse: *Psalme 119. verse. 36.*

For

The seuenth Sermon. 92

For there is a medicine for euerie disease, and power as well against this Temptation of Couetousnesse, as against the former: the Lawe of God can as well keepe a man from Couetousnesse, as from Desperation: *Heauen and earth shall passe, but no one iote of this.* Let therefore *Hec omnia* giue place to *Scriptum est*: many *Omnia illa*, which both wee now enioye, and which are layde vp for vs heereafter, are come too by *Scriptum est*. So that *Omnia hac* is not all wee must care for: there bee things to come (besides these which wee laye hands on) farre more precious. Though heere bee all the Kingdomes of the earth: yet they are sayd, to bee shewed in the twinckling of an eye, so cannot the other Kingdome of exceeding glorie. All the power of all the Princes on the earth, haue not power ouer one sillie soule to destroy it, *Mat. chapr. 10. vers. 28.* All the glorie of them, is called but a great big fanne, or pompe, *Acts. 25. 23.*

The seuenth Sermon.

Salomon was the most glorious Prince that euer was, yet hee was not cloathed like a *Lylie*, *Matth, chapt, 6, ver. 29*. Nor all the *Lillies* in the field, nor *Starres* in heauen, nor the *Sunne* and *Moone* it selfe, are comparable to one soule.

The Scripture whereby Christ answereth the Diuell, is in the sixteenth of *Deuteronomie*, and thirteenth verse, *Thou shalt feare the Lord thy God, and serue him*. If anie fantastickall spirite oppose it selfe against *Moses*, let it be accursed.

There is in this answer two things set downe, *Worship* and *Seruite*: both which are due to God onely. Couetousnes endeth in Idolatrie, and fitlie is so tearmed: if Christ had been couetouslie minded, then he must needs haue fallen downe, and worshipped the Diuell; for Couetousnes and Idolatrie being ioyned together, we wold not haue parted from so great a benefite.

Christ

The seuenth Sermon. 93

Christ hath heere changed a word, which the *Septuaginta* Translatours hath: which signifieth, a seruice with an open testimonie. So that, will yee know if a man doo beleue? *Hee beleueth vnto righteousness with the heart, that with the mouth confesseth to saluation, Roman. chapt. 10. vers. 10.* Such as glorifie God as well in their members, as in their spirit, *1. Corinth. cha. 6. verse. 20.* As Saint James saith of Faith, *Shew me thy faith by thy works:* so may it bee sayd of Feare. You say you haue feare, can ye shew me your feare? If it bee not a dead feare, it is to bee seene: as *Dan. chapt. 3. verse 5.* it must bee shewed by falling downe, and worshipping.

The seruant that feared, fell downe and besought his Maister, *Marth. chapt. 18. verse. 26.* Doo you feare? then where is the outward reuerence? The inward affection must appeare by the outwarde action: Religion is outward, as well as inward, *1. Kings 19. 18.*

There

The seventh Sermon.

There bee two wayes whereby wee may haue traffique with the Diuell, eyther of both will serue his tourne: first, homage: secondly, seruice of the bodie; and both these doth God require, euen when wee are in the darke, or in our chamber, *Ezech. cha. 8. vers. 12.* Indeede might the Diuell say, this Mountaine is verie open: but how say yee? wil ye bee content close-lie in a corner to worship mee? If ye will not weare my cognifance on your fore-head, yet yee may take my mark in your hande; then shutting your hand, no bodie can perceiue it. If ye will not take the marke, yet take the number of the Beasts name, that is, fixe hundred threescore and fixe, *Apocalip. chapt. 13. vers. 17. 18.* Will yee doo none of these? What then? Wil yee serue mee? *Rom. chapt. 16. vers. 18.* Thus ye see how glorious termes he vseth: but if one should seeme to doo one of these on courtesie, he will not be content till he doo it of durie.

Now let vs see first what it is to wor-

The seventh Sermon. 94

worship. It is that which *Cornelius* did to *Peter*, he met him, fell downe at his feete, and worshipped him, *Act. 10.25.* And that which *John* did to the Angell: that is, hee fell downe before his feete to worship him, *Apocalips. 19.10.* It is, when one on the knees doth a bodily worship. I will shew it you in *Dauids* words: for I cannot tel it ye better. When *Michol* scoffed at *Dauid*, for being bare-headed before the Arke, hee saith; *I will be more vile than thus, and will be low in mine owne sight, 2.Sa.6.22.* A man can neuer be too reuerent to God: wee thinke it a great disgrace and debasing of our selues, if we vse any bodily worship to God. It may be said to the, as it was to him, that feared to do too much reuerence to *Cesar*, *Hic homo timet timere Cesare.* Our Religion & Cultus must be vncouered, and a bare-faced Religion: we would not vse to come before a meane Prince, as we doo before the King of Kings, the Lord of Lords, euen the God of heauen and earth.

The

The seuenth Sermon.

The foure and twentie Elders fell downe before him that sate on the Throne, and worshipped him that liueth for euer, and cast their crownes before his Throne.

The wandring eye must learne to be fastened on him, *Luk. ch. 4. ver. 20.* and the worke of iustice and peace, *Es. chapt. 32. vers. 17.* the worship of the knees to boow, *Ephes. chapt. 3. ver. 14.* and kneele before the Lord theyr Maker, *Psalme. 95. verse. 6.* Our feete are to come before his face: for the Lord is a great God, and a great King aboue all Gods, *Psalme. 95. vers. 2. and 3.* *Jacob*, though hee were not able to stand, or kneele: yet (because he would vse some corporall seruice) leaned vpon his staffe, and worshipped God, as appeareth in the nine & fortieth chapter of *Genesis* the three and thirtieth verse, and the eleuenth to the *Hebrues*, the one and twentieth verse. This must bee done as duetie due vnto God, and in regard of those that be strangers.

The seuenth Sermon. 95

Secondly, *What it is to serue.*

This is to boow the soule, as the o-
ther is to boow the bodie. For the
King to serue and speake kindlie to
the people, that they may serue hym
for euer after, *1. King. 12.7.* is not the
seruice he meaneth, nor to doo all that
the King commaunds, *2. Sam. chapt.
15. vers. 15.* For God must bee aboue
all: and of whomsoever a man is o-
uercome, to him hee is in bondage, *2.
Pet. cha. 2. ver. 19.* We must serue
God with our sacrifices, but not with
our sinnes, nor wearie him with our i-
niquities, *Es. chapt. 43. vers. 23.* Wee
may not make a dung-cart of him, to //
load him with our sinne and filth, *A-
mos chapter second, verse thirteene :* //
and when hee comes againe, to haue //
as much more for him.

Onely. The Diuel himselfe would
graunt, that God is to bee serued, his
meaning was, that a man might serue //
God,

The seuenth Sermon.

|| God, and him too : but Christ sayth,
|| *God onely*. But it may be said, this word
|| *Onely* is not in the Scripture whence
|| Christe cyteth this sentence, and so
|| Christ hath added to the word of god.
|| Indeed, in *Deuter. 6. 13.* *Alone* is not,
|| but in the next verse it is said, *Doo not*
|| *follow after other Gods*, which is in ef-
|| fect *God onely*.

|| The Papists aske, where wee finde
|| *Onely* in iustification by faith : indeed
|| wee doe not find it, but we doe find
|| that by faith and nothing else wee are
|| iustified, *Rom. 3. 28.* and so wee maye
|| wel collect it, by Faith onely. *By grace*
|| *are we saued through faith: and that not*
|| *of our selues, it is the gift of God*, *Eph.*
|| *chapt. 2. verse 7.* And on this warrant
|| haue manie auncient Fathers beene
|| bold, to adde the word *Onely* : as *O-*
|| *rigen* vppon *Rom. 3. 28.* *Hilarie* vppon
|| *Mar. 8.* and diuers other saye, *Fayth*
|| *onely iustifieth.*

|| God is onely to be worshipped &
|| serued, and none besides him. *Sopho-*
|| *nie* prophecieth against them that
|| serue

The seuenth Sermon. 96

serue the hoast of heauen vppon the house top, and sweare by *Malcham*, *Sophon. 1. 5.* But *Isaac* sware by the feare of his father *Isaac*; and it is said, they feared the Lord, and serued their Idolls also, *Gen. 31. 53. 2. King. 17. 41.*

It is the propertie of *Aarons* rod, that being turned into a serpent, if the Magitians turne theirs also into Serpents, *Aarons* will deuoure the rest, *Ezod. 7. 15.* Bring the Arke into the Temple of *Dagon*, *Dagon* will fall downe, & break his face; and though it were lifted vp again, yet it fell down againe, *1. Sam. 7. 3.* The stories beare witnes, that the Gods of the *Hebrues* would not come into *Pantho*. *Samuel* bad the people, if they were come again to the Lord with all their harts, to put away their strange Gods from amongst them, *1. Sa. 7. 4.* If there were any other (beside him) that were able to helpe vp, we might haue some reason to serue other: but since it is hee that must help vs in all necessities, we must worship him alone.

O

The seuenth Sermon.

Otherwise, when wee praye to hym, hee may send vs to the Gods vvhich we haue chosen to serue for our help, *Judg. chapt. 10. vers. 14.* If wee could finde an equall, or a better than God, wee had some reason to make hym a partner in his worship: but if none be worthie once to bee named with him, (so farre is all beneath him) wee shall offer him too much disgrace and iniurie in so doing.

It is an embasing of Golde, to haue anie other mettall ioyned with it: yea, though it bee siluer. *The sonne* (saith *Malachi, chapt. 1. vers. 6.*) *honoureth his father, and the seruaunt his Lord: if I bee your Father, where is your honour which you doo mee? If your Lord, where is your reuerence?* Whether we account of God as of our Lord and master, a man can haue but one Lord or master; or whether wee take hym for a father, a man can haue but one Father, except hee bee a bastard, *Es. chapt. 2. vers. 14.* and so bee *Filius populi*: If for a husband, not two husbands,

The seventh Sermon. 97

bands, for he is a iealous God, and can not abide that. *No man can serue two masters, but he must loue the one, and despise the other : no man can loue GOD and Mammon.*

Verse 11.

Then the Diuell left him, &c.

Blessed is the man (saith James, cha. 1. vers. 12.) that endureth temptation : for when he is tried, hee shall receiue the crowne of life : Christ hath endured the Temptation, now followes the blessing. Iaacob would not let the Angel depart (with whom he stroue) before hee had blessed him, Genes. chapr. 32. vers. 26. Iob (after his affliction) receiued his twofold blessing, Iob. 42. The woman of Chanaan first hearde her selfe accounted a dogge : but at last shee heard, Fiat tibi, &c. Paule was first buffeted by the pricke of the flesh : and after heard, My grace is sufficient for thee.

N

So

The seuenth Sermon.

So heere at last, when the Diuell saw it was bootlesse to stay anie longer, there was no good by him to bee done, he leaues our Sauour. But yet hee went not away willingly of himselfe, but was sent away with an *Auunt* : which is a comfort to vs, to thinke wee stande not at the Diuells curtesie, and that hee shall not tempt vs so long as hee list: for God hath the Diuell in a chayne, *Apoc. 20. 2.* and will not suffer him to tempt vs aboue our strength, *1. Corinth. chapt. 10. ver. 13.* *For the rod of the wicked shall not rest on the lot of the Righteous, least the Righteous put foorth their hand to wickednesse, Psalm. 125. 3.* To haue the Diuel not to come to vs, is a great fauor : but to haue him come and goe away conquered, is exceeding mercy. For Tribulation brings patience, and patience experience, and experience hope, and hope makes not ashamed, *Rom. chap. 5. vers. 4.* As God sayd of Iob, chap. 2. vers. 3. *Hast thou markt my seruant Iob, who keepeth still his integritie?*

And

The seuenth Sermon. 98

And behold the Angells came, and ministred vnto him.

And as *Luke* sayth, *chapt. 15. verse. 10.* There is like ioy with the Angels in heauen, vpon the conuersion of euerie sinner. For wee are made a spectacle vnto men and Angells, *1. Corinth. chap. 4. verse. 9.* Before GOD are sayd to stand ten thousand Angells, *Dan. cha. 7. vers. 10.* and to minister before him. Hee hath a greater preheminence, but wee are also heerein partakers of the diuine nature, *2. Pet. chapt. 1. ver. 4.* either because wee are fed by Angels, as *Elias* was, *1. King. 19. 5.* or defended by them, or watched of them.

But sayth *Esay*, *chapt. 18. vers. 28.* *He that beleeueth makes not haste.*

Christ was not hastie, but stayed Gods good time: he would not make his own bread, but staid til the Angels ministred vnto him. Then there appeared an Angell to comfort hym, *Luke. 22. 43.*

The seuenth Sermon.

This wisdome must wee learne by holding our tongue, *Job. chapt. 33. ver. 33.* otherwise one of these two extreames shall wee come to: eyther *Extremum luctus gaudium occupat*, or *Extrema gaudii luctus occupat*, sayth Barnard. *Luke 16. 25.*

The world is like *Iaell*, who meetes *Sifera*, *Iudg. chapt. 4. ver. 19.* and entertaynes him at first verie friendly, shee allures him to her, and giues him drinke, and layes him downe: but so soone as he was a sleepe, shee smites a nayle into his temples. The world be-
ginnes with milke, and ends with a hammer: but our Sauours meaning is cleane contrary. The world first vttereth good wine: & when men haue well drunke, then that which is worse. *John chapt. 2. ver. 10.* But Christ hath kept backe the good wine till now, *chapt. 2. vers. 9.* as *Matthew* sayth, *chap. 13. vers. 41.* The Sonne of man shall sende forth hys *Angells* and they shall gather out of his kingdome, all things that offend, and them which doe iniquitie,
and

The seuenth Sermon. 99

*and shall cast them into a furnace of fire :
there shall bee weeping and gnashing of
teeth. Then shall the iust shine as the
Sunne in the kingdome of theyr Father.*

Our Sauours methode is, to giue bit-
ter first, and sweete after : wherefore //
we are to wish, that heere we may suf-
fer affliction, that wee may after bee
crowned by him.

FINIS.